A

PLEA

FOR THE

Non-Conformists,

GIVING

The true State of the Diffenters Caſe.

And how far the *Conformiſts* Separation from the Church of Rome, for their *Popiſh* Superſtitions and Traditions introduced into the Service of God, juſtifies the *Non-Conformiſts* Separation from them for the ſame.

In a Letter to Dr. *Bejamin Calamy*, upon his Sermon, called, *Scrupulous Conſcience*, inviting hereto.

By *Philalethes*.

Could we prevail with the People diligently to examine the Merits of the Cauſe (and equally to hear both Partys upon the different determination of the Guides on both ſides) our Church would every day gain more Ground amongſt all wiſe men; Dr. Calamy's Scrupulous Conſcience, *Page* 24, 25.

Prov. 31. 8, 9. *Open thy Mouth, plead the cauſe of the Poor, and ſuch as are appointed for Deſtruction.*

Rom. 2. 1. *Wherein thou judgeſt another, thou condemneſt thy ſelf; for thou that judges, doſt the ſame things.*

Eſay 8. 10. *To the Law and to the Teſtimony*, Mark 7. 12. *making the Word of God of none effect through your Tradition.*

Mat. 19. 8. *From the beginning it was not ſo.*

1 King. 18. 21. *How long halt ye between two Opinions? If the Lord be God, follow him, but if* Baal, *follow him.*

London, Printed for the Author, 1684.

DR. WILLIAMS' LIBRARY

A Royal Witneſs to the Diſſenters Cauſe.

Being ſome Gleanings of thoſe Weighty and Worthy Sayings of the late King, in his Conference with the Popiſh Marqueſs of *Worceſter*, 1646. in *Ragland Caſtle*, out of *Certanem Religioſum.*

1ſt. *In behalf of the Scripture, which the Papiſts ſlight for their Tradition.*

2dly. *Againſt their Primitive Antiquity, which they adore and fetch their vain Worſhip from.*

1ſt. FOr the Scripture, he ſaith, p. 119. That the Scripture is the Rule by which all Differences may be compoſed; it is the Light wherein we muſt walk, the Food of our Souls, an Antidote that expelleth any Infection, the only Sword that kills the Enemy, the only Plaiſter that can cure our Wounds, the only Documents to attain Eternal Life. And p. 116. That the Evidences which are in Scripture cannot be manifeſted but out of the ſame Scripture, and quotes for the ſame, Ironæus *lib.* 3. 12.

2*dly* Againſt their Antiquities, p. 111. Our Saviour Chriſt ſaith, We muſt not ſo much hearken to what has been ſaid by them of old time, *Mat.* 2. 12. as to that which he ſhall tell you. Where *Auditis dictum eſſe Antiquitatis* is expelled, and *Ego dico vobis* is come in its place. And ſpeaking of that King of *Phrigia*, that was about to be baptized, ask't the Biſhop *What was become of all his Anceſtors?* He told him they were gone to Hell, flung away, and ſaid, *Thither then will I go unto them*; ſaith, No leſs wiſe are they who had rather err with their Fathers and Councils, than rectifie their Underſtandings by the Word of God, and ſquare their Faith according to its Rules.

And ſpeaking of the Fathers, ſaith, p. 113. I diſcover the Fathers Nakedneſs, but deplore their Infirmities, that we ſhould not truſt in Arms of Fleſh. *Tertullian* ſaith he was a *Montaniſt*. *Cyprian*, a *Rebaptiſt* or *Anabaptiſt*; *Origin*, an *Antropomorphiſt*, *Jerom*, a *Monogoniſt*, *Nazianzen*, an *Angeliſt*, *Euſebius*, an *Arrian*: *St. Auſtin* had writ ſo many Errors, that he writ a Book of Retractations, that they have often contradicted one another, and ſometimes themſelves.

That it was no ſtrange thing to ſee Error triumph in Antiquity, and flouriſh their Enſigns of Univerſality, Succeſſion, *&c.* in the face of Truth; and nothing ſo familiar of old as to beſmear the face of Truth with ſpots of Novelty; for this was *Jeremiah*'s caſe, *Jer.* 16. 44. &c.

If you vaunt never ſo much of your *Roman Catholick-Church*, we can tell you, out of St. *John*, *That ſhe is become the Synagogue of Satan*; neither is it impoſſible but the Houſe of Prayers may be made a Den of Thieves. You call us Hereticks; we anſwer you with St. *Paul*, Acts 21. 14. *In the way you call Hereſie, worſhip we the God of our Fathers, believing all things which are written in the Law and the Prophets.*

And the better to teſtifie his Piety and Compaſſion to peaceable Diſſenters, (having himſelf found the Inconveniency of the contrary) ſpeaks to his Son, our preſent King, in his Εικων Βαζιλικη, p. 217. thus, *viz.*

My counſel and charge to you is, That you beware of exaſperating any Factions by the Croſneſs and Aſperity of ſome mens Paſſions, Humours or private Opinions imployed by you, grounded only upon Differences in leſſer matters, which are but the Skirts and Suburbs of Religion, wherein a Charitable Connivance and Chriſtian Toleration often diſſipates their ſtrength, when rougher Oppoſition fortifies.

And p. 164. *That his Prerogative is beſt ſhewed and exerciſed in remitting, rather than exacting the Rigour of the Law, there being nothing worſe than legal Tyranny.*

The CONTENTS

Of the principal things contain'd in this Letter to Doctor *Calamy* (bringing forth the Merits of the Cauſe, as the Dr. deſires) under the *Conformiſts Objections* and *Non-Conformiſts Anſwers*, are as followeth, viz.

1. Obj. THE *firſt Objection the* Conformiſts *make againſt the* Non-Conformiſts, *is*, That they have no ground conſcientiouſly to ſcruple at the Rites and Ceremonies of their Church, becauſe they are none of them forbidden in the Scripture; upon which ſingle Point (*they ſay*) ſtands the whole of the Controverſy, pag 3, 4.

Anſw. *To which the* Non-Conformiſts *return to them the ſame Anſwer they themſelves give the* Papiſts, *to the ſame Objection againſt them*, viz. *That what is not contained in our only* RULE OF FAITH, THE BIBLE, *is to be rejected*, p. 6, 7, 8.

2. *Obj.* That the *Non-Conformiſts* have no reaſon to ſcruple, much leſs to ſeparate from their Church for ſuch ſmall indifferent things, as the Rites and Ceremonies in the Liturgy, which they affirm to be ſo, p. 9, 10.

Anſw. *To which they ſay, That the Rites and Ceremonies in Gods Worſhip are not ſmall indifferent things, either in Gods account*, p. 13, 14 *nor in their own account, as their Principles from their own Pens evidence, and their Practices declare*, viz. *by their impoſing them as abſolutely neceſſary, upon the Penalty of Life, Liberty and Eſtate, yea, Soul alſo, though themſelves do grant, that the enjoyning indifferent or unneceſſary things as neceſſary, is an adding to Gods Word, Will-Worſhip and vain Worſhip*, p. 11, 12, 13.

3. *Obj.* That they have no cauſe to ſeparate upon the account of Rites and Ceremonies, as tho they were *Popiſh Novelties*, becauſe they are all of them founded in Primitive Antiquity, before Popery was known in the World; both which they poſitively affirm, p. 14, 15.

Anſw. *To which they Reply*, 1ſt. *That Primitive Antiquity without Scripture Authority, ought to be no Rule, by their own grant*, p. 16. 2dly. *That in that Antiquity is found many groſs Errors and Hereſies, (many of which are enumerated) to which we ſhall be obliged, as well as to the other, if that be to be the Rule*, p. 17. 3dly. *As to matter of Fact, they ſay, Theſe Rites and Ceremonies in the Liturgy (ſo ſeverely impoſed upon Diſſenters) upon a due ſearch are not to be found in Primitive Antiquity, before Popery was known in the World, as they make good in* 28 *Particulars*, viz. Kneeling

at

at Altar, Surplice, Croſs in Baptiſm, Confirmation *or* Biſhoping, Baptizing Children for Regeneration, upon the deed done, Goſſips, Liturgies, Letanies, Reſponſes, Collects, Antiphones, Kyrieeleiſons, Pſalms *and* Leſſons, Epiſtles *and* Goſpels, Singing Service, Altars, Feſtivals, Reſtraining Marriage to fixed Canonical Times and Hours, Bowing at Altar, Eccleſiaſtical Order, Conſecration of Churches, Organs, Rogation Week, Prieſts Garments, Wedneſday, Fryday *and* Saturday Faſts, Vigils, Apoſt. Creed, *Athanaſius*'s Creed, from p. 18 to 29. 4thly. *That they ſymbolize and are expreſly founded in Popery, which they make good from many particulars, by divers Arguments and Authorities, as well as by their own Grants and Acknowledgements*, from p. 29, to 64. *viz.* 1ſt. *From the former Inſtances, being the Ordination of Popes and their Councils*, p. 30. 2dly. *By Confeſſion of Parties*, p. 31, 32. 3dly. *By comparing their Divine [or Maſs] Service and ours together*, 1ſt. *As to the Times when to be perform'd* p. 33, 34. 2dly. *In the divine Service it ſelf.* p. 35. 3dly. *In their Rites & Ceremonies, Places of Worſhip, Prieſthood:* 4thly. *Ordination of Prieſts*, p. 36, 37. 5thly. *Impoſing and perſecuting Diſſenters, contrary to their own grants*, from p. 46, to 52. *Confirm'd by Hiſtory, and ſealed to by the Witneſs of our old Non-Conformiſts*, from p. 53, to 64.

4, 5. *Obj. The two laſt Objections charges the Diſſenters from the Religion eſtabliſhed by Law, to be guilty of* Diſobedience to lawful Authority, Sedition, Faction, Tumult, Riot, Plotting, &c.

To both which they modeſtly defend and juſtifie themſelves, from p. 65. to the end. *The Concluſion ſums up the matter, and improves it. The Author many times perſonates the Diſſenters for the Sence ſake, wherein you muſt bear with him.*

READER, You are deſired to correct or candidly excuſe theſe Errors of the Preſs following. There are ſome miſ-ſpellings, miſ-printings, *&c.* which I hope do not injure the ſence to a judicious peruſer. If there be any miſ quotations, as I hope there are not (I am ſure there are no wilful ones) upon notice ſhall thankfully be received and corrected.

Errata.

Page 11. line 25. read *ſign.* p. 12. l. laſt f *which* r *with*, p. 20. l. 7. marg. read *Cranmore.* p. 26. l. 2. r *eſt.* f p. 147. r p. 437. p. 30. l. 5. r *in their.* p. 39. l. 22 f *our* r *their.* p. 41. l. 40. r *things.* and l. 42. r *one* f *ne.* p. 47. l. 18. r *faith he.* p. 52. l. 25. r *worthy* f *nor thy.* p. 53. l. 23. r *loving* f *loving.* p. 56. l. laſt r *the* f *thk.* p. 60. l. 6. r *ſhall* f *ſhall not.* p. 73. marg. r *inſtit.* f *inſtinct*, & for *l.* 20, *c.* 10, r *l.* 2°. *c.* 1°. p. 77. l. 22. f *doth* r *doſt.*

A PLEA FOR THE Nonconformists, &c.

SIR,

IN your Diſcourſe about a *ſcrupulous Conſcience*, Preach't firſt at *Alderman-Bury*, then at *Bow-Church*, about five or ſix Months ſince, and ſince by you printed, you are pleaſed not only to put forth your endeavours by ſeveral Arguments to gain and Reduce the *Diſſenters* to the Communion of the Church of *England*; But (the better to ſhew your moderation and tenderneſs, as one that would not force and compel, but convince and ſatisfie a *ſcrupulous Conſcience*) do alſo offer to them ſeveral Chriſtian Rules and Directions to effect the ſame; amongſt which are theſe that follow, *viz.*

" When any private Chriſtian is troubled and perplexed *Pag.* 24, 25.
" with fears and ſcruples that concern his Duty or the Wor-
" ſhip of God, he ought in the firſt place to have Recourſe
" to the publick Guides and Miniſters of Religion, who are
" appointed by God, and are beſt fitted to direct and conduct
" him; I ſay to come to them not only to Diſpute and Argue

" with them, and pertly to oppoſe them, but with all mo-
" deſty to propound their doubts, meekly to hearken and
" receive Inſtruction, humbly begging of God to open their
" underſtanding, that they may ſee and imbrace the Truth,
" taking great care that no evil affection, love of a party,
" or Carnal Intereſt, influence or Byaſs their Judgment.

" We do not by this deſire men to pin their Faith upon the
" Prieſts ſleeve, or to put out their own Eyes, that they
" might be better guided and managed by them, but only
" diligently to attend to their Reaſons and Arguments, and
" give ſome due Regard and Deference to their Authority;
" for it may not be ſo abſurd, as may by ſome be imagined,
" for the Common people to take upon Truſt from their law-
" ful Teachers, what they are not competent Judges of them-
" ſelves. But the Difficulty here is, How ſhall a private
" Chriſtian govern himſelf, when the very Guides and Mini-
" ſters of Religion determine differently concerning theſe
" Matters in queſtion amongſt us, ſome warranting and al-
" lowing them, others as much diſapproving them? By
" what Rule ſhall he chuſe his Guide? [To which you Reply.]

" As for thoſe who ſcruple at Conformity, and are tolera-
" bly able to Judge for themſelves, let not ſuch rely barely
" upon the Authority either of the one or the other; all we
" deſire of them is, that they would equally hear both ſides,
" that they would think the Miniſters of the Church of *Eng-*
" *land* have ſome Senſe and Conſcience too, as well as other
" men, and are able to ſay ſomewhat for what they do them-
" ſelves, or require of others, and laying aſide all prejudices,
" favour to, or admiration of mens perſons, they would
" weigh and conſider the Arguments that may be propound-
" ed to them, being Diffident of their own Apprehenſions,
" and Indifferent to either part of the Queſtion, that they
" would think it no ſhame to Change their mind, when they
" ſee good Reaſon for it.

" Could we thus prevail with the People diligently to Exa-
" mine the Merits of the Cauſe, Our Church would every
" day gain more ground amongſt all Wiſe men; for we care
" not how much knowledge and underſtanding our People
" have, ſo they be but humble and modeſt with it; nor do
" we deſire men to become our Proſelytes any further then
" we give them good Scripture and Reaſon for it.

Upon

Upon Reading whereof (being ſent me by a Friend) I did betake my ſelf to a ſerious ſearch, and Impartial conſideration of the Controverſies, and the Arguments tendred on both ſides, (many of the learned Guides, as you well obſerve, being of ſuch different minds herein) and more particularly have I weighed thoſe Arguments mentioned by your ſelf in that diſcourſe (in Conjunction with what the Reverend Dr. *Stillingfleet*, the Learned Dr. *More*, and others, have ſpoken to the ſame purpoſe); together with what is, or ſuppoſed may be ſaid in Anſwer thereto. And from this Chriſtian Encouragement and Invitation from your ſelf, have preſumed, though a Stranger to you, to preſent it to you, with a diſpoſition (as you adviſe) meekly to hearken to, and receive Inſtruction or Conviction from your ſelf, or any of the Learned, truſting you ſhall find that no evil affection, love of a party, or Carnal Intereſt, ſhall Influence or Byaſs my Judgment, or that I ſhall think it any ſhame to change my mind, when better Reaſon is offered for my Conviction.

Reſting confident in your Candor and Ingenuity, that what you have ſaid herein to draw forth the ſcruples of any Diſſenter, is not to lay a Bait thereby to catch him in any ſnare, or to take any legal advantage upon him for his diſſatisfaction to the Religion by Law eſtabliſhed, (which is Hedged with ſo many legal Penalties:) But out of a *Noble Chriſtian Principle*, that you may have an opportunity to diſcover, with how much meekneſs of Wiſdom, and demonſtration of Truth you can treat, convince, and ſatisfie a Gainſayer, having ſo generouſly declared, that *you do not deſire men ſhould become your Proſelytes, further then you give them good Reaſon and Scripture for it*; *Club-law* being none of the Arguments you Treat a ſcrupulous or tender Conſcience with.

The *Arguments* and *Objections* are theſe that follow.

The firſt *Objection* we ſhall mention as brought againſt the Nonconformity and Separation of the Diſſenters from the Church of *England* is this-----That they have no Reaſon or Cauſe upon a Conſcientious Account ſo to do, beeauſe the principal things they take offence at are not forbidden in the Scriptures; and till they can produce a Scripture to the Negative,

Objection 1. Becauſe what they are offended at not forbidden in the Scriptures.

gative, as a Negative Article of Faith, that ſays we are not to do ſo, or ſo, *Kneel* at the Communion, *Croſs* in Baptiſm, keep *Holy-days*, uſe *Liturgies*, *Letanies*, &c. they can have no cauſe of juſt ſcruple.

Scrupulous Conſcience, *Pag.* 30.

And thus, Sir, you are pleaſed to Argue, *viz.* " That there " can be no Tranſgreſſion, but by either omitting what the " Law Commands, or doing what the Law forbids: For In- " ſtance; If a man can ſhew where Kneeling at the Sacra- " ment is forbidden in Scripture, where ſitting is required, " where praying by a Form is forbid, and extemporary " prayers are enjoyned, then indeed the Diſpute would ſoon " be at an end; But if neither the one nor the other can be " found, as moſt certainly they cannot, then Kneeling at " the Sacrament, and Reading prayers out of a Book, muſt " be reckon'd amongſt things lawfull, and then there is no " need of ſcrupling them, becauſe they may be done with- " out ſin; nay where they are required by our Superiors, it " is our Duty to ſubmit to them, becauſe it is our duty to " obey them in all lawful things. This way of Arguing (you ſay) is very plain and convincing.

Dr. *Stillingfleet* in his Anſwer to ſeveral late Treatiſes, *pag.* 180, 181.

And to the ſame purpoſe we have Dr. *Stillingfleet* in his late Anſwers to ſeveral of the Diſſenters, affirming, that *thoſe are Schiſmaticks that Deny ſubmiſſion to the Government of the Church of* England; *and he tells us in plain terms, aſſuredly, that the Reaſons of this Denial do not ſignifie a Button*; *thoſe* (ſaith he) *who ſeparate from the Church of* England *make this their fundamental principle as to Worſhip* (*wherein the difference lyes*) *that nothing is lawfull in the Worſhip of God, but what he hath expreſly commanded*; *We ſay all things are lawfull which are not forbidden, and* UPON THIS SINGLE POINT *ſtands the whole Controverſie of Separation as to the Conſtitution of our Church.*

Here's the Objection in words at length, and which you will find to be no other then what the Papiſts make to the Church of *England* upon the ſame occaſion, which I ſhall tranſcribe in their own words, and the Anſwers of your own Party to it, which I hope will be eſteemed a fair and ſatisfactory way of Reply.

In his diſcourſe concerning the Idolatry of *Rome*, *p.* 175. *ſect.* 16.

Dr. *Stillingfleet* giving us an account of his Popiſh Adverſaries Plea, and how he Returned the Negative Articles to be proved by him, makes to him this Anſwer.

" But

" But the ſtrangeſt Effort of all the reſt, is what he hath " reſerved to the laſt place, *viz. That the Charge of Idolatry againſt them muſt be vain and groundleſs, becauſe If I be preſſed Cloſe, I ſhall Deny any one of theſe Negative Points to be divine Truths*, viz. *That honour is not to be given to the Images of Chriſt and his Saints; that what appears to be Bread in the Euchariſt, is not the Body of Chriſt; that it is not lawfull to Invocate Saints to pray for us*----[Theſe are the *Jeſuites* words, requiring the Doctor to prove thoſe Negatives, upon which ſingle Point he puts the ſtreſs of his Argument.] Then follows his Anſwer, which I pray you to mind well, becauſe it is the Anſwer you muſt take to the like Queſtion from us, *viz.*

" But the Anſwer to this is ſo eaſie, that it will not require " much time to diſpatch it. For I do aſſert it to be an Article " of my faith that God alone is to be worſhipped with Di- " vine and Religious Worſhip: And he that cannot hence " infer, that no Created Being is to be worſhipped, hath the " name of Reaſonable Creature given him to no purpoſe. " What need we make Negative Articles of Faith, where " the Affirmative do neceſſarily Imply them? If I believe " that the Scripture is my only Rule of Faith, as I moſt firm- " ly do; Will any man that conſiders what he ſaith, require " me to make Negative Articles of Faith, that the Pope is " not, Tradition is not, Councils are not, a private Spirit " is not? for all theſe things are neceſſarily Imply'd therein. " And ſo for all particular Doctrines rejected by us upon this " principle, we do not make them Negative points of Faith, " but we therefore refuſe the Belief of them, becauſe not " contained IN OUR ONLY RULE OF FAITH: " On this account we reject the Pope's Supremacy, Tranſub- " ſtantiation, Infallibility of the preſent Church in Deliver- " ing Points of Faith, Purgatory, and other Fopperies im- " poſ'd upon the Belief of Chriſtians; So that the ſhort Re- " ſolution of our Faith is this, That we ought to believe " *Nothing* as an Article of Faith, but what God hath Re- " vealed, and the compleat Revelation of God's will to us is " contained in the BIBLE, *&c.*

And what could have been ſpoken with fuller Evidence and greater Demonſtration of Truth: Therefore as joyning iſſue with the Doctor, that upon *this ſingle point* ſtands the whole Controverſie of Separation as to the Conſtitution of their Churches, Anſwer to the Objection.

Churches, *viz.* That nothing is lawfull in the Worſhip of God, but what he hath expreſly coumanded, (as ſay the Diſſenters) and not all things lawfull which are not forbidden, as ſay the Advocates for the Church of *England*, let his own words decide the matter, and for ever determine the Caſe. For what need the Diſſenters (as the Doctor affirms on their behalf) make Negative Articles of Faith, where the Affirmative does neceſſarily imply them; If they do believe with the Doctor, that the Scripture is their ONLY Rule of Faith, as they moſt firmly declare to do, will any man that conſiders what he ſaith, require them to make Negative Articles of their Faith, that Popes, Councils, Private Spirits, Traditions, are not, and ſo for all particular Doctrines rejected by them upon this principle: They do not with the Doctor, make them Negative points of faith, but they therefore (with him) refuſe the Belief of them, BECAUSE NOT CONTAINED IN OUR ONLY RULE OF FAITH. On this account they do (with the Doctor) Reject the Pope's Supremacy, Tranſubſtantiation, Infallibility of the Church of *Rome* in Delivering points of Faith, *viz.* Purgatory, and other Fopperies, (as Salt, Oyl, Spitttle, Exorciſms, Conjurations, baptizing of Bells, *&c.*) And upon the ſame account do they Reject what the Proteſtants have received either from Pagans or Papiſts, as to National, Provincial, Dioceſan and Parochial Churches, Becauſe not Contained in our ONLY RULE of Faith. As alſo of the Government of the Church of Chriſt by a Human Catholick, Head and Lord Arch-Biſhops, Biſhops, Deans, Arch-Deacons, Parſons, Vicars, Curates, Chancellors, Officials, *&c.* Becauſe not contained in our ONLY RULE of Faith. In like manner do the Diſſenters alſo Reject the Conſecrating of Churches, Chapels, Cathedrals, Prieſts Garments, Altars, Liturgies, Singing Service, Letanies, Bowings, Croſſings, Cringings, Holy-days, Faſts, Feaſts, Vigils, becauſe not one word of any of them is contained in our only Rule of Faith; So that the ſhort Reſolution of the Diſſenters and the Doctor's Faith in this great Point is this, that they ought to believe nothing as an Article of Faith, but what God hath Revealed, and that the Compleat Revelation of Gods Will to us, is Contained in the BIBLE.

Therefore Chriſt having in the Affirmative compleatly Revealed to us his mind and will in the Bible, both as to the

Doctrine

Doctrine and Discipline of his Church, we need not go to Pope, Councel, Tradition, or any other for Additions to either, nor trouble our selves to make Negative Articles of faith and practice, which would be as Ridiculous as endless.

And this we hope the Doctor and all his party will take for Good pay, and that you your self, Sir, amongst the rest, will joyn issue, and acknowledge that this way of Arguing is very plain and convincing.

But this being so well performed by the Doctor, what shall we say that so wise, so learned, and so great a man as Dr. *Stillingfleet* should forget himself so far, as to make head and run counter against his own Argument, and to that degree, as to pawn the whole Controversie upon that single point which he had so infallibly and indisputably resolved, which indeed is very strange and wonderful; but yet upon serious thoughts we shall find it is but a fulfilling of that word of the Lord, viz. *I will do a marvellous work amongst this People, even a marvellous work and a wonder* [but what is that] *Why the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid* [but when shall that be?] viz. *when they teach for Doctrines the Commands* [*or the fear or Worship of God for the Precepts of men.*] Our very case, and whereof we have frequent and continual experience. For with what evidence and demonstration of Truth, will the Papists argue against, and censure the Heathen for their Idolatries, and yet at the same time be guilty of the same thing themselves, and expose themselves to the Censure of the Heathen on the one side, and the Protestants on the other. Isa. 29. 14, &c.

How wisely, how spiritually will Protestants dispute with, handle and judge the Papists, for leaving the Word of God for Fables, [for their Will-worship, False-worship, Idolatry, &c.] and yet at the same time be guilty of Will-worship themselves, exposing themselves to the Censure both of Papist and Nonconformist? Of which we might give you divers Instances both of the one, and of the other; and whereof take one or two.

This very Jesuite, who Disputes with the Doctor, falls out in a most severe Censure of the *Pagans* for their most damnable Diabolical Idolatry in Worshipping their Inferior Deities, as *Venus, Mars, Bacchus, Vulcan*, and the like Rabble of Devils, Dr. *Still.* Idolatry of *Rome*, p. 22.

(as

(as he calls them) who were their *Dæmons*, *Hero's*, or Interceſſors, to their Superior Deity *Jupiter*, not being aware, (which alſo the Doctor Improves againſt him) that they were guilty of the ſame Crime themſelves in ſetting up their Inferior Deities, the Virgin *Mary*, St. *Peter*, St. *Paul*, and a hundred more as Mediators and Interceſſors to the Supreme, and to whom, as the Doctor obſerves, they pay divine honour and worſhip, bowing, and kneeling before them, and their Images alſo; which he proves againſt them to be no leſs Diabolical Idolatry.

See p. 4,5. and p. 159, 160.

P. 17. The Jeſuite being quick-ſighted, Returns ſmartly upon the Doctor; that whilſt he judges their bowing and kneeling before their Images to be Idolatry, how can he juſtifie their bowing and kneeling before the Conſecrated Elements, Bowing at [the Altar, Eaſt,] Name of *Jeſus*, Putting off their Hats, &c. which the Jeſuite on the one hand, and the Diſſenter on the other hand Improve againſt him.

Primitive Rule of Reformation, *P.* 11, 12. And ſo whilſt Dr. *Pierce* ſeverely Cenſures the Papiſts for varying from the Primitive Pattern in their ſuperſtitions and abominations, becauſe it was not ſo from the beginning, *Sergent* the Jeſuite returns his own Argument ſmartly upon him for doing the ſame thing, in many particulars, and which the Diſſenter alſo doth for the ſame, *viz.* for varying in ſo many things from the Primitive Pattern, whilſt he judges others for the ſame.

To which we might add divers Inſtances both as to Papiſts and Proteſtants, eſpecially in thoſe three Points, *Idolatry*, *Impoſition*, and *Perſecution*.

So that as it hath been generally obſerved, the Papiſts Arguments againſt the Heathen, the Proteſtants Arguments againſt the Papiſts, are moſt ſubſtantial Arguments againſt themſelves, when their practice gives their principle the lye, and ſo rendring themſelves altogether inexcuſable, as ſaith the Text; *Therefore thou art inexcuſable, O man, whoſoever thou art that judgeſt; for wherein thou judgeſt another, thou condemneſt thy ſelf; for thou that judgeſt doeſt the ſame things. But be ſure that the Judgment of God is according to truth, againſt them which commit ſuch things. And thinkeſt thou this, O man, that judgeſt them which do ſuch things, and doeſt the ſame, that thou ſhalt eſcape the Judgment of God?* &c.

Rom. 2. 1,2,3.

Another

Another Objection that is brought againſt the Diſſenters, is, Becauſe they ſeparate from the Church of *England* for meer niceties, for little things, which in their own nature are Indifferent. *Objection.* 2. Becauſe they are indifferent things.

To that purpoſe you are pleas'd to expreſs your ſelf, *viz. A ſcrupulous Conſcience is converſant about things in their own nature Indifferent; and it conſiſts* Scrupulous Conſcience, *Pag.* 5.

Either in ſtrictly tying up our ſelves to ſome things which God hath no where Commanded; as the Phariſees made great Conſcience of Waſhing before they did eat, and abundance of other unneceſſary Rites and Uſages they had of mens own inventing and deviſing, which they as Religiouſly, nay more Carefully obſerved than the Indiſputable Commands of God himſelf:

Or in a Conſcientious abſtaining from ſome things which are not forbid, nor any ways unlawfull. Touch not, taſte not, handle not, doubting and fearing where no fear is, thinking that they ſhould as much offend God by eating ſome kind of Meats, wearing ſome Garments, as they ſhould do, were they guilty of Murder and Adultery. Which is the caſe of many amongſt us, who by ſuch ſcrupuloſity about little matters, ſeem more preciſe and auſtere, than other good and honeſt Chriſtians are, or themſelves need or ought to be.

And a little further you add------*A ſcrupulous Conſcience therefore ſtarts and boggles, where there is no real evil or miſchief; is afraid of omitting or doing what may be omitted or done without Sin. Which I know not how better to Illuſtrate, than by thoſe unaccountable Antipathys or prejudices that ſome men have againſt ſome ſort of Meats, or living Creatures, which have not the leaſt harm or hurt in them, yet are ſo offenſive and dreadfull to ſuch perſons, that they fly from them as they would from a Tyger or Bear, and avoid them as they would do the Plague or Poyſon. Juſt thus do ſome men run out of the Church at the ſight of a Surplice, as if they had been ſcar'd by the Apparition of a Ghoſt.* P. 6. ibid.

A late piece, called *A Reſolution of Conſcience*, &c. (ſuppoſed to be Dr. *Mores*) affirms thus much: 1. *That the Government of our Church by Biſhops.* 2. *The Liturgy or Set-forms of Prayer, Adminiſtration of Sacraments.* 3. *Certain Rites of the Church, particularly the Surplice, the Croſs in Baptiſm, the Geſture of Kneeling at the Communion, the Ring in Marriage, the Obſervation of the Churches Holy-days. All which* (ſaith he) Reſolution of Conſcience, *Pag.* 38.

I take for granted are Indifferent in their own Nature, that there is nothing of Viciouſneſs or Immorality in any of them to make them unlawfull. I know no body (ſaith he) *ſo unreaſonable as not to Grant this.*

Mr. *Will. Allens* Catholiciſm, p. 210.

Mr. *William Allen* (the Conformiſt) in his late piece called *Catholiciſm*, ſaith to the ſame purpoſe, *That the Ceremonies of the Church of* England *are not Injoyned as things of Divine Appointment, but only as of an Indifferent Nature, and therefore there is no reaſon to ſcruple them.* And again ſaith, *That the Ceremonies and Service of the Church, or uſe of things in or about Gods Worſhip, which are not of the Eſſence of it, nor us'd under the Notion of being Commanded by God, but profeſſedly uſed as things Indifferent in their own Nature, and only as matters of humane prudence, cannot juſtly be charged to be falſe Worſhip.*

Proteſtant Reconciler, 1 part, p. 35.

The Author of the *Proteſtant Reconciler* tells us, *That it is acknowledged by the Church of* England, *that the Ceremonies uſed in and by that Church Impoſed on her Members, are in their own Nature things Indifferent, thus*; (ſaith he) *In the Preface to the Book of Common Prayer it is determined, that the particular forms of Divine Worſhip, and the Rites and Ceremonies to be uſed therein, are in their own Nature things Indifferent.* Dr. *Stillingfleet*, and many more, ſpeak the ſame thing.

Prot. Recon. Preface, p. 4.

So that by *Indifferent*, they would have us to underſtand things of a Middle Nature, that are neither good or bad of themſelves, otherwiſe then as Injoyned for Order or Prudence by Superiors, and alterable at pleaſure; therefore King *James* oppoſeth them to *Neceſſary* things, which are enjoyned by poſitive Scripture; and ſo the *Proteſtant Reconciler* Deſines them, telling us thus: *The Ceremonies which are Impoſed by our Church, as they have nothing ſinfull in their Nature, for which Inferiors ſhould Refuſe ſubmiſſion to them, ſo have they nothing of real goodneſs, nothing of poſitive Order, Decency or Reverence for which they ought to be Commanded.*

Ibid. part 1.

Anſwer to the Objection.

This we are told in words and pretence, the better to gild the Pill, to make it go down the glibber; but if you look more narrowly into the matter, you will find, that you your ſelves, as well as the Diſſenters, have juſtly another ſenſe of them, and that the Church of *England* does both uſe and Impoſe them as neceſſary things, (whatever they import in their own nature)

Firſt,

For First, are they not things Consecrated and Dedicated to holy uses, in the worship and service of God, which makes them cease to be Indifferent? *Hooker* saith, *Festival-days are Cloathed with outward Robes of Holiness, and that places and times of Divine Worship are so too, and the Cross a holy Sign.* *Hooker* Eccl. Pol. l. 5. p. 72. sect. 69.

Dr. *Burges* saith, *Ceremonies may be called the Worship of God, the Professors of* Leyden *call only such things, persons, times and places holy, as are Consecrated and Dedicated to God, but so in their Esteem and ours also is their Diocesan Episcopacy and Priesthood, their Churches, Liturgies, Kneeling, Bowing, Crossing, Festivals, Ecclesiastical Courts, and Excommunications,* &c. Dr. *Burges.*

Secondly, They are not Indifferent, but necessary things (in your esteem) as appears by the Declaration of the Commissioners at the *Savoy* upon the King's first coming, overruling the Arguments of their Dissenting Brethren pleading for Reformation and Tenderness, which says, *That the Apostle hath Commanded that all things be done Decently; and that there may be Conformity, let there be* ταξις *a Rule and Canon for that purpose; and thence they inferr'd, that though Charity will move to pity, and relieve those that are truly perplex'd and scrupulous, that we must not break Gods Commands in charity to them, and therefore we must not perform publick services indecently and disorderly for the sake of tender Consciences.* And all this said to justifie the Refusal, to abate the Imposition of Ceremonies, especially those three then contended about, *Surplice, Sing of the Cross,* and *Kneeling.* *Prot. Record.* 1 part, p. 39. s. 8.

So that here they are made necessary, and a Command of God urg'd to inforce them, *viz.* That things be done decently and in order, (though by the way) no other Command then *Bellarmine* urges to Establish the whole Popish Service and Ceremonies of the Church of *Rome, viz.* by this Precept of the Apostle. *Bellar.* de effect. Sacram. l. 2. cap. 31.

And thirdly, Do not they as necessary things Impose, and inforce them with all severity imaginable, by Excommunications of Dissenters, thereby knocking the Fly on the Neighbours head with a Hatchet, to the knocking out his Brains, as saith Dr. *Taylor*, destroying them in their Liberties, Estates, yea Lives also, which surely must not be for trifles, but necessary things.

Prot. Reconc. 1 part, p. 38, 39, 41, &c.

Yet ſo hardy and bold to do all this (as the *Proteſtant Reconciler* worthily obſerves to them) to the Reproaching the wiſdom and faithfulneſs of Chriſt, and the Primitive Churches, for want of ſuch decency and order (for they had no ſuch) the Wiſdom of the Church of *England*, who have declared that their Rites and Ceremonies are in their own Nature things Indifferent, and may be alter'd and changed; as alſo that they had their Beginning from the Inſtitution of Man. The Wiſdom of King *James*, and King *Charles*, who have both of them declared them to be eſteemed unneceſſary, as being but indifferent things, & not Commanded by God, and therefore alterable at pleaſure. But eſpecially (ſaith our Author) hereby become guilty of adding to the word of God, of Will-worſhip, of teaching for Doctrines the Commandments of men, of Impoſing theſe things as neceſſary parts of Worſhip, and ſo of worſhipping God in vain, as (ſaith he) will appear by what the beſt Aſſertors of the Doctrine of the Church of *England* have declared in this Caſe, quoting Mr. *Faulkner*'s Aſſertion, in ſaying hereupon, *We add unto the Word of God, when we teach any thing to be commanded or forbidden by the Law of God, which indeed is not there commanded or forbidden.* And Biſhop *Sanderſon*, *That then men teach for Doctrines the Commandments of men, when they teach any thing to be abſolutely unlawfull, which God hath not forbidden in his Word; and if any man ſhall wear a Surplice, or Kneel, or Croſs with an opinion of neceſſity and for Conſcience-ſake towards God, as though God's ſervice could not be rightly performed without them; yea, although the Church had not performed them, doubtleſs the Uſe of theſe Ceremonies, by reaſon of ſuch his opinion, ſhould be ſuperſtition to him.*

Mr. *Faulkner*, lib. Eccl. 359.

Biſhop *Sanderſon* Serm. on *Matth.* 15. 9. p. 8. 9[illegible].

And Dr. *Patrick* in the *Friendly Debate*------*Then* (ſay they) *Will-worſhip is erected, when any thing is to be enjoyned to be done, or not done, as if it were the Will and Command of God he ſhould be ſo ſerved, when it is a meer Conſtitution of the Will of man. Then do we make Ceremonies to be parts of Divine Worſhip, when we ſuppoſe them to be ſo neceſſary, that the doing of them would be a thing pleaſing to God, and the omitting of them the contrary, although there were no humane Law which required the doing of them. And ſecondly, when we ſuppoſe them unalterable and obligatory to the Conſciences of all Chriſtians, for this ſuppoſes an equal neceſſity which that of Divine Inſtitution.*

Friendly Debate, p. 115.

All

All which ſo fully ſpeaks the Senſe of the Diſſenters, that there needs no better Anſwer to be given, than what they themſelves have put into their Mouths. But, ſaith Mr. *Allen*, in Contradiction to his Brethren, That *things that are not uſed as Commanded by God* (taking for granted they had not ſo urg'd them) *and only as Matters of humane prudence cannot* (he ſaith) *be charged to be Will-worſhip.* But for his better Information, we would refer him to the *Proteſtant Reconciler*, and the many Authorities urged by their own Pens to clear the ſame, with this Addition as to *Jeroboam*'s Caſe, who varied but in four particulars as to the Service and Ceremonies of Worſhip, *viz.* the place of Worſhip, (*Dan* and *Bethel*, inſtead of *Jeruſalem*,) 2. the Signs of Divine Preſence, (Golden Calves inſtead of the Cherubims,) 3. the time of the Feaſt (15. of the 8 Month, inſtead of the 7.) 4. Perſons adminiſtring, (making of Prieſts.) All which, one might think, were but Circumſtantials about Worſhip, and Impos'd not under the notion of being Commanded by God, but only (as Mr. *Allen* obſerves of our Ceremonies) as Matters of humane prudence; and for which *Jeroboam* had much to ſay to the Diſſenters in that day, who oppoſed and ſeparated from him for the ſame (2 *Chron.* 11. 16. with 13. and 14.) as Mr. *Ainſworth* in his Plea for *Jerobpam* moſt notably obſerves, who kept in the mean time to the Articles of Faith, and fundamental Ordinances of Religion, and worſhipping with Reverence the God of his Fathers, making Alterations in things meerly Ceremonial, whereof no expreſs Law forbidding, and being variable, as time, place and perſon gave occaſion.

Catholicism, p. 259.

Arrow againſt Idolatry, p. 45. to 74.

But however, *Jeroboam* might mince the matter, and make light of it, as others do in like circumſtances; yet God, being a jealous God, would not admit of ſuch Innovation, and varying from his pure Worſhip, but Reproves theſe for deſperate Idolatry, and Reputes it no other than the Worſhipping of Devils, 2 *Chron.* 11. 15. His Supremacy in the Kingdom not being able to bear him out in altering the Ordinances of the Service of God; and ſo doing things out of his own heart, 1 *King.* 12. 33. it became his Sin, and made *Iſrael* to ſin, thereby doing evil above all that went before him, having made other Gods and Molten Images, to provoke

Jeroboam's Rites and Services, and ours compared.

All

voke the Lord to Anger, 1 *Kings* 14. 9. Casting him behind his back: Therefore the Lord threatens in the next Verses, in these words; *Behold I will bring evil upon the house of Jeroboam, and will cut off Jeroboam, him that pisseth against the Wall, and him that is shut up and left in Israel, and will take away the Remnant of the house of Jeroboam, as a man taketh away Dung, till it be all gone. Him that Dyeth of Jeroboam in the City, shall the Dogs eat; and him that Dyeth in the Fields, shall the Fowls of the Air eat, for the Lord hath spoken it.* And which all came to pass accordingly.

Which pregnant Instance the Judicious will, I doubt not, apply, and consider that these prudent and indifferent Circumstantials about Religious Worship (as they are pleased to term them) however minced and extenuated, may be of the same *Nature with Jeroboam's Idolatry.* With this aggravation, that *Jeroboam* varied but in four, and these in above 40 particulars, wherein they have presumed to swerve from the Pattern, and add to God's Word and Worship.

Objection 3. These Rites are of Primitive Antiquity, not of Popish Noveliy.

Another Objection is this, and none of the least, *viz.* That Dissenters have no cause to separate from the Church of *England* for Symbolizing with Romish Rites and Ceremonies, because they only retain and practice such Rites and Ceremonies which were practised by Antiquity, before Popery took place in the World.

P. 30. To this purpose you are pleased to say in your *Scrupulous Conscience------Now our first Reformers here in* England *did not go about to invent a new species of Government, to devise new Rites and Ceremonies, and a new form of Worship, such as should be least excepted against, and then obtrude it upon this Nation, as was done at* Geneva, *and some other places; but they wisely considered, if they did but reject what the Romanists had added to the Faith and Worship of Christians, lay aside their Novel Inventions, Usurpations, and unwritten Traditions, there would remain the pure simple, Primitive Christianity, such as it was before the Roman Church was thus degenerated; nor have we any thing of Popery left among us, but what the Papists had left amongst them of Primitive Religion and Worship.*

Resol. of that Case of Consc. *P.* 3. Thus saith the Resolution of the Case of Conscience. *That the Rites of the Church of* England, *are exceeding few and those plain and easie, grave and manly, founded on the prac-*

tice

tice of the Church long before Popery appeared upon the Stage of the World. And again,

As to our Churches prescribing a Liturgy of Set forms of Prayer, and Administration of **Sacraments**, *and other publick Offices, it is easie to shew, that Symbolizing with the Church of* Rome *herein, is so far from being culpable, and much more from being a just ground of Separation from our Chuch, that it is highly commendable; for as herein our Church no less symbolizeth with the Primitive Church, than with that of* Rome, *as she is now Constituted.*

And Dr. *Saravia*, who saith thus: *Satis est modesti is & piis Christianis satisfacere, qui ita recesserunt a Superstitionibus & Idolatria Romanæ Ecclesiæ, ut probatos ab Orthodoxis Patribus mores non rejiciant; That it may be a sufficient satisfaction to modest and pious Christians, that there is such a departure from the Superstitions and Idolatry of the Church of* Rome, *as not to reject the approved Customes of the Orthodox Fathers.* *N. Fratri & amico*, Resp. ad Art. 12.

These our Rites and Ceremonies (saith Dr. *Stillingfleet*) *are retained and kept out of due Reverence to Antiquity.* And again, *These Ceremonies were retained or Impos'd to manifest the Justice and Equity of the Reformation, by letting their Enemies see they did not break Communion with them for meer Indifferent things, or that they left the Church of* Rome *no further, than they left the Ancient Church.* Hist. Account, p. 16. P. 14.

The Doctor further assures us, *That as to Discipline, respecting the Government of the Church by Bishops, is to be made good by a Universal Tradition, universally received since the Apostles times, as the Apostolical Government*, viz. *Diocesan Bishops.*

As to the Government of our Churches by Bishops (saith the Resolver), *this is so far from being an unlawfull Symbolizing with the Church of* Rome, *that we have most clear evidence of its being a symbolizing with her in an Apostolical Institution.* Resol. of the Case, p. 38.

Thus have you the Objection in words at length, to which, in each part, the Dissenters do say, or may be supposed to say, as followeth. Answer to the third Objection.

In the first place, If it be taken for granted that the Pattern is fetch'd from those times, and not from the Popish times, *viz. Rome* in its Apostacy, we would inquire these two things: 1. By what Rule or Reason they should be a pattern to us, so as to have their Rites and Services Impos'd upon us

for

voke the Lord to Anger, 1 *Kings* 14. 9. Casting him behind his back: Therefore the Lord threatens in the next Verses, in these words; *Behold I will bring evil upon the house of Jeroboam, and will cut off Jeroboam, him that pisseth against the Wall, and him [illegible] and left in Israel. and will take away the Remnant till it be . the Dogs the Air* to pass

Whi apply, cumstar to term the sam vation, 40 par the Pat

Objection 3. These Rites are of Primitive Antiquity, not of Popish Noveliy.

Ano Diffen *land* fc cause t nies w place

P. 30. To *Consci go abo and C excep at Ge they ar*

Worship of Christians, lay aside their Novel Inventions, [illegible] tions, and unwritten Traditions, there would remain the pure simple, Primitive Christianity, such as it was before the Roman Church was thus degenerated; nor have we any thing of Popery left among us, but what the Papists had left amongst them of Primitive Religion and Worship.

Resol. of that Case of Consc. *p.* 3.

Thus saith the Resolution of the Case of Conscience. *That the Rites of the Church of* England, *are exceeding few and those plain and easie, grave and manly, founded on the pra[illegible]*

NOTE

This volum
tight binding a
effort has been
duce the centre
result in

tice of the Church long before Popery appeared upon the Stage of the World. And again,

As to our Churches prescribing a Liturgy of Set forms of Prayer, and Administration of Sacraments, and other publick Offices, it is easie to shew, that Symbolizing with the Church of Rome herein,

me has a very

and while every

en made to repro-

res, force would

in damage

t just ground
dable; for
ive Church,

lestis & piis
itionibus &
cis Patribus
ction to mo-
re from the
: not to re-

N. Fratri & amico, Resp. ad Art. 12.

ngfleet) are
And again,
t the Justice
nies see they
nt things, or
they left the

Hist. Account, p. 16. P. 14.

iscipline, re-
s to be made
ince the Apo-
Dioceſan Bi-

s (saith the
bolizing with
nce of its be-
m.

Resol. of the Case, p. 38.

Thus have you the Objection in words at length, to which, in each part, the Dissenters do say, or may be supposed to say, as followeth.

Answer to the third Objection.

In the first place, If it be taken for granted that the Pattern is fetch'd from those times, and not from the Popish times, *viz. Rome* in its Apostacy, we would inquire these two things: 1. By what Rule or Reason they should be a pattern to us, so as to have their Rites and Services Impos'd upon us

for

voke the Lord to Anger, 1 *Kings* 14. 9. Casting him behind his back: Therefore the Lord threatens in the next Verses, in these words; *Behold I will bring evil upon the house of Jeroboam, and will cut off Jeroboam, him that pisseth against the Wall, and him that is shut up and left in Israel, and will take away the Remnant of the house of Jeroboam, as a man taketh away Dung, till it be all gone. Him that Dyeth of Jeroboam in the City, shall the Dogs eat; and him that Dyeth in the Fields, shall the Fowls of the Air eat, for the Lord hath spoken it.* And which all came to pass accordingly.

Which pregnant Instance the Judicious will, I doubt not, apply, and consider that these prudent and indifferent Circumstantials about Religious Worship (as they are pleased to term them) however minced and extenuated, may be of the same *Nature with Jeroboam's Idolatry*. With this aggravation, that *Jeroboam* varied but in four, and these in above 40 particulars, wherein they have presumed to swerve from the Pattern, and add to God's Word and Worship.

Objection 3. These Rites are of Primitive Antiquity, not of Popish Noveliy.

Another Objection is this, and none of the least, *viz.* That Dissenters have no cause to separate from the Church of *England* for Symbolizing with Romish Rites and Ceremonies, because they only retain and practice such Rites and Ceremonies which were practised by Antiquity, before Popery took place in the World.

To this purpose you are pleased to say in your *Scrupulous Conscience*------*Now our first Reformers here in* England *did not go about to invent a new species of Government, to devise new Rites and Ceremonies, and a new form of Worship, such as should be least excepted against, and then obtrude it upon this Nation, as was done at* Geneva, *and some other places; but they wisely considered, that they did but reject what the Romanists had added to the Faith and Worship of Christians, lay aside their Novel Inventions, Usurpations, and unwritten Traditions, there would remain the pure simple, Primitive Christianity, such as it was before the Roman Church was thus degenerated; nor have we any thing of Popery left among us, but what the Papists had left amongst them of Primitive Religion and Worship.* P. 30.

Resol. of that Case of Consc. P. 3. Thus saith the Resolution of the Case of Conscience *That the Rites of the Church of* England, *are exceeding few and those plain and easie, grave and manly, founded on the prac-*

tice of the Church long before Popery appeared upon the Stage of the World. And again,

As to our Churches prescribing a Liturgy of Set forms of Prayer, and Administration of Sacraments, and other publick Offices, it is easie to shew, that Symbolizing with the Church of Rome *herein, is so far from being culpable, and much more from being a just ground of Separation from our Chuch, that it is highly commendable; for as herein our Church no less Symbolizeth with the Primitive Church, than with that of* Rome, *as she is now Constituted.*

And Dr. *Saravia*, who saith thus: *Satis est modestis & piis Christianis satisfacere, qui ita recesserunt a Superstitionibus & Idolatria Romanæ Ecclesiæ, ut probatos ab Orthodoxis Patribus mores non rejiciant; That it may be a sufficient satisfaction to modest and pious Christians, that there is such a departure from the Superstitions and Idolatry of the Church of* Rome, *as not to reject the approved Customes of the Orthodox Fathers.* *N. Fratri & amico*, Resp. ad Art. 12.

These our Rites and Ceremonies (saith Dr. *Stillingfleet*) *are retained and kept out of due Reverence to Antiquity.* And again, *These Ceremonies were retained or Impos'd to manifest the Justice and Equity of the Reformation, by letting their Enemies see they did not break Communion with them for meer Indifferent things, or that they left the Church of* Rome *no further, than they left the Ancient Church.* Hist. Account, p. 16. P. 14.

The Doctor further assures us, *That as to Discipline, respecting the Government of the Church by Bishops, is to be made good by a Universal Tradition, universally received since the Apostles times, as the Apostolical Government*, viz. *Diocesan Bishops.*

As to the Government of our Churches by Bishops (saith the Resolver), *this is so far from being an unlawfull Symbolizing with the Church of* Rome, *that we have most clear evidence of its being a symbolizing with her in an Apostolical Institution.* Resol. of the Case, p. 38.

Thus have you the Objection in words at length, to which, in each part, the Dissenters do say, or may be supposed to say, as followeth. Answer to the third Objection.

In the first place, If it be taken for granted that the Pattern is fetch'd from those times, and not from the Popish times, *viz. Rome* in its Apostacy, we would inquire these two things: 1. By what Rule or Reason they should be a pattern to us, so as to have their Rites and Services Impos'd upon us

for

for our Ritual? And (2) whether there were not great Errors and Superſtitions in thoſe times, as well as the ſucceeding Ages?

The Rites of thoſe Primitive times not to be impoſed on us.

First, Why ſhould our firſt Reformers any more Impoſe the Rites and Cuſtomes of thoſe times upon us, than any other? Why were we more obliged to accept of the Eccleſiaſtical Laws of *Conſtantine*, than his Civil, as Dr. *Taylor* well urges?

Duct. Dub. l. 3. c. 4. ſect. 3.

That the Fathers met at Laodicea, *at* Antioch, *at* Nice, *at* Gangra *a* 1000 *or* 1300 *years ago, ſhould have any Authority over us in* England *ſo many Ages after, is ſo infinitely unreaſonable, that none but the fearfull and unbelievers, the ſcrupulous, and theſe that are δουλοι τῇ φύσει of a ſlaviſh Nature, and are in bondage by their fear, and know not how to ſtand in the liberty by which Chriſt hath made them free, will account themſelves in ſubjection to them. If upon this account the Rulers of the Church will Introduce any pious, juſt, warrantable Canon, we are to obey in all things where they have power to Command: But the* CANONS (ſaith he) *for being in the* OLD CODES *of the Church, bind us no more than the* LAWS OF CONSTANTINE.

No, they muſt go higher, or elſe it will not do. To the firſt Primitive Chriſtianity, and Religion in the firſt Primitive times given us by Chriſt and his Apoſtles. For Dr. *Stillingfleet* has well inſtructed us, if we believe the Scriptures are the ONLY RULE of Faith; then it follows, Councils and Fathers, Traditions and Private ſpirits, are no more our Rule than the Pope himſelf; and therefore, with the Doctor, we refuſe the Belief of all the Additions, Inventions, Traditions becauſe not contained in our only Rule of Faith, to the Law and to the Teſtimony; if they ſpeak not according to that it is becauſe there is no light in them.

Thoſe Primitive times abounde[d] with corruptions.

Magd. Cent. 3. p. 262, 263, &c. *Origen* Corrupt.

But ſecondly, do we not find thoſe very times abounding very much with Error and Superſtition? which is an Argument we ſhould not receive them for our Pattern more than others; whereof I ſhall give you ſome Inſtances from the *Nævi*, or Errors mentioned by the *Centuriſts viz.* That *Origen* aſſerted two Chriſts, Denied his Godhead, the Head of the *Arians* and *Pelagians*, holding, as *Jerome* ſaith, very deſperately about the ſpirit, and very corruptly about Angels, Devils, Creation, Providence, Original Sin, Church-Govern-

ment

ment, and the Resurrection, and Sacrificing for the Dead. *Orig. l.* 3. in *Jo.* Baptism takes away Sin, and that there must be a Baptism after the Resurrection. They also say of *Cyprian*, That *Cyprian* affirm'd the Church of *Rome* to be the Mother-Church; that there ought to be one High Priest over the Church; and that the Principal Church is *Peter*'s Chair, from whence the Unity of the Priesthood ariseth; and that upon *Peter* the Church is founded: That he was a violent Impugner of Priests Marriages; held, that Sins are done away by Alms and good Works: That the person Baptizing in the very Act conferreth the Holy Spirit; that Chrysm and Exorcism are absolutely necessary; and that there should be Sacrifices for the Dead, though some suppose many of these things were foisted in by the Papists.

Cyprian Corrupt.

Austin Corrupt.

St. *Austin* prays for the Dead, the Soul of his Mother *Monica*. *De confes. l.* 9. *c.* 3.

St. *Ambrose* for the Soul of *Theodosius*. *Ep. con. Aeri.*

St. *Gregory* for the Soul of *Trajan*. *Her.* 75.

St. *Austin* saith, *Prayers avail not unto all alike, who are departed; therefore when the Sacrifices of the Altar, or of Alms, are offered for all them who are baptized, and are defunct, for the good, they are Thanksgivings; for the not very bad, they are Propitiations; for the very bad, though not help the dead, yet comfort to the living.* *Enchir. c.* 110.

Chrysostom and others Corrupt.

Chrysostom was for offering Prayers for the dead with Alms and Oblations. 1 Cor. 16. Hom. 41.

Austin a great friend to Reliques, affirming great Miracles wrought by them. *De Civ. Dei, l.* 22. *c.* 8.

Jerome a great defender of Reliques, and Adoration of them. *Contr. Vigil.*

Constantine a great admirer of Reliques. Ep. 2.

Mr. *Mede* says, That *Primitive Christians canonized Saints, and honoured the Reliques in Imitation of the Gentiles, their Dæmon-worship, thereby to allure them, which,* saith he, *laid the foundation of Antichrists* δεισιδαιμόνια, *and Idolatrick Apostacy.* Apost. of later times upon 1 *Tim.* 4. 1.

They had *Sufflation, Trine Immersion, Exorcism, Chrysm, white Garments, Milk, Honey to the new baptized, giving the Eucharist to the Infant, from the* 4, *to the* 12 *Century, mingling water with the Sacramental Wine, the Eulogiæ,* &c. More of the Corruptions of those times.

So that from the consideration of the Errors and Superstitions, abounding in these times, there is no ground why our first Reformers should propose them for our pattern; for if in one thing, why not in another?

But in the next place I presume upon a fair Examination of particulars, these two things will appear, 1. That we in the Church of *England* do not in our Rites, Services and Ceremonies symbolize with Antiquity. And, 2. that we do wholly symbolize in most, if not in all of them, with Popery.

Our Rites do not symbolize with Antiquity as urged.

1. It is manifest that our first Reformers, as we are told, did not make such a perfect piece from pure Primitive Antiquity in the first Reformation, and forming of our Liturgy, which contains so much the Rites, Services, and Ceremonies of the Church; for if so, there had been no such need to make so many alterations, and Reform so often, and in so many things the Reformation. And that they have so done, the Author of the *Protestant Reconciler* gives us this account.

Protest. Reconc. 1 part, Postscript.

It is certain (saith he) *that our Church hath already altered her Liturgy at several times, and in several parts*, viz. *the Lessons, Festivals, Ceremonies, Rubrick, Collects, Prayers, the Form of Administration of Sacraments, the Catechism, Confirmation, Marriage, Visitation of the Sick, the Burial of the Dead, and Communion.* All which he has demonstrated in each particular, and from thence he makes these three Remarks.

1. *That the pretence of still retaining and imposing the present Ceremonies out of due Reverence to Antiquity, is false and hypocritical.*

2. *That it cannot justly be pretended that these Ceremonies are retained and imposed to manifest the Justice and Equity of the Reformation, by letting their Enemies see they did not break Communion with them for meer Indifferent things, or that we left the Church of* Rome *no further than she left Antiquity.*

3. *Hence it appears how senselessly it is alledged that we cannot abate or change these Ceremonies, because they have been once received and owned by the Church.*

Instances given to prove their Novelty.

BUT, in the next place, the descending into particulars will give a fuller and clearer demonstration of our not symbolizing with Antiquity in all our Rites and Ceremonies.

FIRST, Because so many of them are Novel, and so many disown'd by Antiquity. And so much which has been really from Antiquity, has been disowned by us, and blotted out of the Liturgy.

First, That most of them are Novel, or disowned by Antiquity. We shall begin with those three principal Ceremonies about which there was so much contention at the *Savoy*, viz. Kneeling, Surplice, and the Cross in Baptism. 1. That

1. That of Kneeling at the Altar, or at the Sacrament of the Supper is put amongſt the reſt of the Ancient Ceremonies, before any ſuch thing as Popery was in the World, which is Novel, and but of yeſterday, never known before Tranſubſtantiation, nor with us Proteſtants received till *Edward* the Sixth's ſecond Common Prayer, for in the firſt it was not. *Peter Martyr* ſaith, *Propter Tranſubſtantiationem & realem preſentiam invecta eſt in Eccleſiam; That to maintain Tranſubſtantiation and real preſence it was brought into the Church.* Kneeling at the Altar.

We are told in the Decretal, that Pope *Honorius Anno* 1214, Ordained Kneeling at the Sacrament. And his Predeceſſor *Innocent* the 3*d* Tranſubſtantiation. It is ſaid, *that in* Tertullian *and* Chryſoſtom's *time, they were ſaid to ſtand at the Altar, when they partook of the Supper. Socrates* ſaith, they took it in a Table Geſture, eating it at their Love Feaſts; and *Paræus* aſſerts the ſame. *Decret. l. 3. tit. 1. cap. 10.* Hoſpin. *de Orig. Temp. l. 2. c. 2.* *Socrates*, l. 5.

Hereupon the *Proteſtant Reconciler* tells us, *To reſtrain this kneeling poſture at the receipt of the Sacrament out of due Reverence to Antiquity, when no ſuch poſture was uſed by Antiquity, I fear cannot be well excuſed from falſhood, or from Impoſing on the People.* Part 1. p. 298.

Secondly, As to the Surplice, the Fathers uſed it not, though it is clear the Pagans did, from whom the Papiſts had it, and we from them. 2. Surplice.

Salmaſius, as well as *Petavius* his Adverſary, *do own that in the Primitive times the Presbyters did not wear any diſtinct habit from the People.*

Cæleſtius *Reproves the French Biſhops, who began it as a Novelty, which tended to Superſtition, and made way to Mockery, and Deceiving of the faithfull.* The Reply to Dr. *Morton.*

The Surplice was brought into the Church by Pope *Adrian*, Anno 796.

Dr. *Stillingfleet* tells us, that *as for the Surplice in Pariſh Churches, it is not of that conſequence as to bear a diſpute one way or other.* Unreaſ. of Separation, *p.* 38. *Unreaſ. Separ.* p. 38.

AS to the Sign of the Croſs in Baptiſm upon the forehead only, we reade of no ſuch Rite amongſt the Ancients, though the 30*th* Canon of the Church tells us, *It is an honourable Badge, and a lawfull Ceremony by which the Child is dedicated to the ſervice of Chriſt, and which Rite was held in the Primitive Church both Greeks and Latines, with one conſent and great applauſe.* 3. Croſs in Baptiſm.

It is true, the Ancients after Baptiſm did Sign the Baptized with a Croſs upon his Head and Breaſt, and anointed him with Chryſm as a diſtinct Ordinance from Baptiſm; but no ſuch Signing in the Act of Baptiſm, as part of that Ordinance.

In *Edward* the Sixth's time the Reformers did, as the firſt Service-book makes mention, Sign the Elements three times with the Sign of the Croſs, and alſo the Child upon the Forehead and Breaſt when the Godfathers named his name, and afterwards in Confirmation again in the breaſt and forehead: but all this is laid aſide, and a new thing taken up, which is neither to be found in Antiquity, nor in the firſt Pattern of our Reformers.

1. Confirmation.

As to the order and office of Confirmation in the Rubrick and Liturgy, it is another thing then the Ancients uſed. That was to be done with Chryſm by the hands of a Biſhop, with two Croſſes, one on the Breaſt, the other on the Forehead, immediately after Baptiſm was adminiſtred, (and as a diſtinct Ordinance from it,) but this is to be performed by the hands of a Biſhop, without any Chryſm or Conſignation when they come to years of diſcretion.

Why Confirmation not Scriptural.

And as there doth not appear any Warranty from Antiquity for this Confirmation, ſo neither is there any direction in Scripture for it, as Archb. *Cranmer* doth fully acknowledge, whereof we have an account from Dr. *Burnet* out of a Manuſcript, written with the Biſhops own hand, by way of Queſtion and Anſwer, as he found it in *Cotton*'s Library, *Cleop. E.* 5.

Archbiſhop *Cranmore.*

Cotton Lib. Cleop. E. 5.

" *Queſt.* Whether Confirmation be Inſtituted by Chriſt?
" *Anſw.* There is no place in Scripture that declareth this
" Sacrament to be Inſtituted by Chriſt.
" 1. Becauſe the places alledged for the ſame be no Inſti-
" tutions, but Acts and Deeds of the Apoſtles.
" 2. Becauſe thoſe Acts were done by a ſpecial gift given
" to the Apoſtles for the Confirmation of Gods word at
" that time.
" 3. Becauſe the ſame eſpecial gift doth not now remain
" with the ſucceſſors of the Apoſtles.
" *Queſt.* What is the External Sign?
" *Anſw.* The Church uſeth Chryſma, but the Scripture ma-
" keth no mention thereof.

As

As for the office of Baptizing of Infants as enjoyned in the Liturgy for Regeneration upon the Deed done, and to be performed by Gossips, who are to profess Faith and Repentance in the Infants name and stead, is generally scrupled and disowned by the Dissenters (as favouring too much of Popery) though the greatest part of them do Baptize their Infants. Baptizing of Infants.

And as for the Antiquity of the practise, if any credit may be given to many learned Pædobaptists, it will not appear, whereof take these following Instances.

The learned Dr. *Taylor* tells us in his *Dissuasive against Popery*, "That there is a Tradition to Baptize Infants, re- "lies but upon two Witnesses, *Origen* and *Austin*; and the "later having received it from the former, it relies wholly "upon a single testimony, which is but a pitifull Argument "to prove a Tradition Apostolical. He is the first that "spoke it, but *Tertullian* that was before him, seems to speak "against it, which he would not have done, if it had been a "Tradition Apostolical. And that it was not so (saith the "Bishop) it is but too certain, if there be any truth in the "words of *Ludovicus Vives*, saying, that anciently none were "baptized, but persons of riper years. He says thus in his Com. on *August*, l. 1. c. 27. whose words are as followeth, *viz.* *Dissuasive against Popery*, p. 117.

"None were Baptized of old, but those that were of Age, "who did not only understand what the Mystery of the wa- "ter meant, but desired the same; the perfect Image where- "of (saith he) we have yet in our Infants Baptism; for it "is asked of the Infant, Wilt thou be baptized? for whom "the Sureties answer, I will. *Ludovicus Vives* Com. on *Aug.* l. 1. c. 27.

The Doctor adds, "That the Parents of *Austin*, *Jerome*, "*Ambrose*, although Christians, did not Baptize their Chil- "dren till they were 30 years of Age; and that it will be "very considerable in the Example, and of great Efficacy for "the destroying the supposed necessity of derivation of In- "fants Baptism from the Apostles.

Hugo Grotius (in Annot. on *Matth.* 19.14.) saith, "It was "no small Evidence that Baptism of Infants many 100 years "was not ordinary in the Greek Church, because not only "*Constantine* the Great, the Son of *Helena*, a zealous Chri- "stian, but also *Gregory Nazianzen*, who was the Son of a "Christian Bishop, and brought up long by him, was not "baptized till he came to years, as is (saith he) related in "his life. *Grotius* on *Matth.* 19.14.

Daille

Dailli. *Dailli* the learned French-man, tells us, " That in ancient " times they often deferred the Baptiſm of Infants, as ap- " peareth, ſaith he, by the Hiſtory of *Conſtantine*, *Theodoſius*, " *Valentinian*, *Gratian*, and in St. *Ambroſe*; and alſo by the " Orations of *Gregory Nazianzen*, and St. *Baſil* on this ſub- " ject. And ſome of the Fathers have been of opinion, that " it is fit it ſhould be deferr'd: But whence is it (ſaith he) " that the very mentioning hereof is ſcarce to be endured at " this day. *Uſe of the Fathers*, l. 2. p. 149.

Dr. *Field.* Dr. *Field* ſaith, " That very many that were born of " Chriſtian Parents, beſides thoſe that were Converted from " Paganiſm, put off their Baptiſm for a long time, inſomuch " that many were made Biſhops before they were baptized. *On the Church*, p. 729.

Mr. *Baxter.* Mr. *Baxter*, a great Aſſerter and Defender of Infant-bap- tiſm, doth ingenuouſly own, after his long ſearch into Anti- quity, thus much: " I will confeſs that the words of *Ter-* " *tullian* and *Nazianzen* ſhew, that it was long before all were " agreed of the very time, or of the Neceſſity of Baptizing of " Infants before any uſe of Reaſon, in caſe they were like to " live to Maturity, *More Proofs*, p. 279.

6. Godfathers and Godmothers. And as for Baptizing Infants with Sureties, Fidejuſſors, or Goſſips, as the Liturgy injoyns; and ſuch an Eſſential part of the Ordinance, (owning that the baptized perſons are re- quired to Repent and Believe, and that Infants are capable to do neither, but that they do both by their Sureties,) appears alſo, if the learned are to be credited, to be no leſs a Novelty, as the *Centuriſts* declare, *Magd.* Cent. 4. cap. 6. p. 419. *De ſuſceptoribus certi nihil Invenias*; that is, you can find nothing certain of Godfathers in that age. But that it came in the 5*th* Century, Cent. 5. c. 4. p. 656. *Adhibitos in ordum & ſuſcep- tores, ſeu Patrinos ex Autoribus hujus temporis liquet*; that is, the Authors of the 5*th* Century mention Sureties, or Godfathers Upon which Dr. *Taylor* ſaith,

Dr. *Taylor.* " I know God might, if he would, have appointed Godfa- " thers to give Anſwer in the behalf of Children, and to be " Fidejuſſors for them; but we cannot find any authority or " ground that he hath; and if he had, that it is to be ſup- " poſed he would have given them Commiſſion to have tranſ- " acted the ſolemnity with better Circumſtances, and have " given Anſwers with more truth, for the Queſtion is ask'd " of

" of Believing in the preſent; and if the Godfather anſwers " in the Name of the Child, I DO BELIEVE; it is noto- " rious, they ſpeak falſe and ridiculous, for the Infant is not " capable of Believing; and if he were, he were alſo capa- " ble of Diſſenting; and how then do they know his mind? " and therefore (ſaith he) *Tertullian* and *Nazianzen* gave ad- " vice, that the Baptizing of Infants ſhould be deferr'd till " they could give an account of their own faith.

Walafridus Strabo, who lived about the year 840, ſaith, *Walafrid. Strabo*, de Reb. *(De rebus Eccl. c. 26.)* " That in the firſt times the grace Eccl. c. 26. " of Baptiſm was wont to be given to them only, who were " come to that Integrity of mind and body, that they could " know and underſtand what profit was to be gotten by Bap- " tiſm; what was to be confeſſed and believed; what, laſtly, " was to be obſerved by them that are new-born in Chriſt, " and confirms it by *Auſtin*'s own Confeſſion of himſelf con- " tinuing a Catechumen long before he was baptized. But af- " terwards (ſaith he) Chriſtians underſtanding Original ſin, " and leſt their Children ſhould periſh without any means of " Grace, had them (he ſaith) baptized by the Decree of the " Counſel of *Affrica*; and then adds, how Godfathers and " Godmothers were Invented.

Johannes Bohemius, *lib. 2. de Gent. Moribus*, ſaith, " It was *Bohemius* l. 2. " in times paſt the Cuſtome to Adminiſter Baptiſm only to de Gent. Mor. " thoſe that were inſtructed in the faith, and ſeven times in " the week, before *Eaſter* and *Pentecoſt*, Catechiz'd; but af- " terwards, when it was thought and adjudged needfull to " eternal life to be baptized, it was Ordained that New-born " Children ſhould be baptized, and Godfathers were ap- " pointed, who ſhould make Confeſſion, and Renounce the " Devil on their behalf.

As for the Liturgy, it is another thing then can be found 7. Liturgy. among the Ancients. Is it not clear, that in the 3*d* Century, they had no Directory or Book to pray by, as *Tertullian* in his Apology mentions?

We look up to Heaven with our hands ſtretched forth, as being Tertul. Apol. 9. *innocent and bare-headed, as not aſhamed to make our Prayers* ſine c. 30. Ep. 121. Monitore, *without a Directory, as coming from the free motion of our own hearts.*

Platina tells us, that in *Celeſtine*'s time there was no other parts of the Maſs, but the Reading of the Epiſtles and Go-

ſpels,

ſpels, which was *Anno* 435. *Platina.* in Celeſt. 1.

Apol. 2. *Juſtin Martyr*, in the ſecond Century, fully ſheweth the manner of Chriſtian Service in his time-----*The Ancient Chriſtians* (ſaith he) *had their Meetings on the* Sunday, *they began with Prayers for the Church, eſpecially for the Inlightned, which were baptized; then the Writings of the Prophets and Apoſtles are read as time permits; then a Sermon unto the People, and exhorts them all unto the Imitation of the beſt things; then all do riſe up, and pour forth their prayers again; when their prayers are ended, Bread, and Wine mixed with Water, are brought forth; which being taken, he who hath the Charge goeth before the People with an earneſt voice in praiſing God and thanksgiving, and the People do anſwer with a loud voice, Amen. Then the Deacons divide the holy Signs unto them all which are preſent, and carry the ſame unto the abſent: this,* ſaith he, *we call* Ευχαειστια, *thanksgiving, whereof none may partake, unleſs he believe the true Doctrine, and be waſhed in the laver unto Regeneration and Remiſſion of ſins, and live ſo as Chriſt hath directed. After this is a gathering of Alms. And* p. 7. *He who inſtructed the people, prayed according to his ability.* Here was no Liturgy or Common Prayers mentioned.

Walaf. Strabo. *Walafrid Strabo*, who wrote in the 9th Century, ſaith in his Book *de Rebus Eccleſia----All which is done now with a multitude of Prayers, Leſſons, Songs, and Conſecrations, which the Apoſtles, and thoſe who next followed them, did with prayers and remembrance of the Lords ſufferings even as he commanded.*

Socrates Hiſt. lib. 5. ch. 21. *Socrates* ſaith, That among all the Chriſtians in that Age, ſcarce two were to be found that uſed the ſame words in Prayer.

P. *Gregory.* Pope *Gregory* the firſt made a new form of Service, which they call the Maſs, and did add many Ceremonies that were not in uſe before; So that *Platina* ſaith, *The whole Inſtitution of the Maſs was Invented by him, we in* England *had ours from* Gregory, *who by his Miniſter* Auſtin *firſt founded the Church, and introduced moſt of the Rites, Service and Ceremonies.*

There was another Maſs, which was called the Maſs of Ambroſe, *a ridiculous thing, which they afterwards fathered upon him different from* Gregory's, *whereof we read in after-times, and there was great contention which Maſs ſhould be received into the Churches. Which when Pope* Adrian (*who was* Anno 796) *ſaw, he was put to his ſhifts, and ſaid he would refer it to the Will of God, whether he would by any viſible ſign Approve the Maſs*

Frcol. de Voragine in vita *Greg.*

of

of Gregory, *or of* Ambroſe. *So theſe two Books were laid together upon the Altar, in St.* Peter's *Church, and he called upon God to ſhew which of the two he approved; the Doors were ſhut all night, and the next Morning when they returned into the Church, the Book of* Ambroſe *was found lying, as it was laid down, and the other was all torn and diſperſed through the Church: The Pope maketh the Comment, that the Maſs of* Ambroſe *ſhould lye untouched, and the Maſs of* Gregory *ſhould be uſed through the World; And ſo he did Authorize and Command, that it ſhould be uſed in all Churches and Chappels, which* Charles *the Great did ſecond; Commanding that only to be uſed, and* Ambroſes *to be Burnt.*

Gregory the firſt Ordained the Letanies or Supplications, ſaith *Platina.* 8. Letanies.

The Reſponſes and Gradual was given by Pope *Gregory*, ſaith *Pol. Virgil.* 9. Reſponſes.

The Collects Ordinary, as ſaith *Durandus*, were Ordained by Pope *Gregory*: the other Collects added by ſundry Popes, as *Caſſander* in *Liturgia*, cap. 21. 10. Collects.

He made the Offices of the Church, and diſpoſed the Nights and Days Antiphones, or Singing-Service; he poliſhed the Rites of the Maſs, and renewed its Canon; he made the Introitus to the Maſs, with the Particles; he Commanded the Kyrieeleiſon and Hallelujah to be Sung. He ordered the Singing of Pſalms, the Letanies and Proceſſions. *Balæus* Cent. 1. p. 62. ſect. 32. 11. Offices Antiphones. 12. Kyrieeleiſon.

The Preſcript Number of Pſalms and Leſſons was brought into the Church by *Gregory* the 7th. *Anno* 1073, ſaith *Durandus.* 13. Pſalms and Leſſons.

The Epiſtles and Goſpels *Platina* gives to Pope *Damaſus*, *anno* 384. Pope *Anaſtaſius* brought in Standing at the Goſpel, *anno* 400, as ſaith *Plaitna* and *Pol. Virgil.* 14. Epiſt. Goſpel.

Auſtin (Confeſſ. lib. 9.) ſhews that the Latine Church had no Singing-Service; that was brought into our Ceremonies, ſaith *Polidore Virgil* from the Old Heathen (*de Invent. Rer. lib. 6. c. 2.*) who were wont to Sacrifice with Symphony, witneſs *Livius*, l. 9. 15. Singing-Service.

The Primitive Church had no Altars: Pope *Sylveſter* was the firſt Author of their Conſecration, *Bellar. de Verb. Dei*, l. 4. c. 3. *Anno* 334. Then conſequently no Bowing to them, nor Kneeling before them, being all Novels. 16. Altars.

17. Festivals. As little can you find the English Festivals in Antiquity.

Magd. Cent. 2. ch. 6. p. 119. The *Centuriists* tell us, *Observandum Apostolos & Apostolicos viros, neque de Paschate, neque de aliis quibuscunque festivitatibus legem aliquam constituisse*; It is to be observed that neither the Apostles, nor any Apostolick men have given us any law for the Observation of *Easter*, or any other Feast whatsoever. *Magd.* Cent. 2. Chap. 6. p. 119.

Cent. 3. p. 147. They also tell us out of *Origen*, *That it was not lawfull for Christians to observe the Feasts or Solemnities either of Jews or Gentiles*, Cent. 3. p. 147.

The Council of *Laodicea* in the 37 *Can.* forbad the Heathenish or Jewish Feasts. *Non oportet a Judæis vel Hæreticis Feriatica quæ mittuntur accipere, nec cum eis dies agere Feriatos.*

The Canons of the Ancient Counsels forbad to keep the Pagan Feasts, and to deck their Houses with green Boughs and Bay-leaves, as they did in the Kalends of *January*, *Con. Affr.* Can. 2. Tolet. 4. Can. 5. Brac. 2. c. 7.

The Festivals observed by the Ancients were not accounted more holy than other days. *Jerome* on *Matth.* 5. saith, *Non quod celebrior sit dies illa qua convenimus.*

The *Waldenses*, the Ancient Fathers of the Protestants, held, that they were to rest from labour upon no day but the Lord's day. *Æneas Sylvius.*

18. The Ecclesiastical Rites and Ceremonies of Marriage. The Rites and Ceremonies of Marriage, as expressed in the Office of Marriage in the Liturgy, do not appear to have been in Use in those Primitive times. It being Decreed by Pope *Julius* and *Siricius*, about the middle of the 4*th* Century, *That all Marriages should pass the Benediction of a Priest upon penalty of Sacriledge*; the Office being taken from the Papists, and those very Restraints laid upon Marriage, at what seasons people may Marry, and when not, are taken out of the Romish Rubrick. Pope *Clement* having Ordained, that from *Septuagesima*, till *Easter*; from *Rogation*, till *Whitsunday*; and from *Advent*, to *Epiphany*, Marriage should be prohibited; and which Doctrine of Devils is translated from their Rubrick, to ours.

Pope *Clement.*

19. Bowing at the Altar and to the East. As for Bowing to the Altar, and to the East, and at Entrance into Churches and Temples, they are Reverences which seem to be fetc'd from an Elder date, *viz.* from the Pagan Idolaters, from whom the superstitious Ancients and Papists had them, and we from them. Dr. *Willet* in his

Synop.

Synop. Papiſ. p. 492, 493. ſaith, That Bowing at the *Altar*, and Name of *Jeſus*, are ſuperſtitious Idolatries.

As for Eccleſiaſtical Orders and Officers of the Lord Arch-Biſhops, Lord-Biſhops, Deans, Arch-Deacons, *&c.* and the Supremacy exerciſed one over another in the Church of *England*; they are ſo far from having the ſtamp of Primitive Antiquity, that they are not to be found therein, at leaſt for the three or four firſt Centuries. 20. Eccleſiaſtical Orders.

Dr. *Stillingfleet* in his *Irenicum*, p. 177. tells us after this manner, *viz. That whether any ſhall ſuccced the Apoſtles in ſuperiority of power over Presbyters, or all remain governing the Church in an equality of Power, is no where determined by the Will of Chriſt in the Scripture, which contains his* ROYAL LAW, *and therefore we have no reaſon to look upon it as any thing flowing from the Power and Authority of Chriſt as Mediator, and ſo not neceſſarily binding to Chriſtians.*

And further aſſures us, *That Epiſcopal men cannot ſhew by the word of God, neither by the practice of the Apoſtles, nor ſo much as by the* PRIMITIVE CHURCH, *that a Miniſter of Jeſus Chriſt hath had any ſuperintendency over ſeveral private Churches, or that a Biſhop hath Ordained Miniſters by his ſole and pure Authority, as is now practiſed in* England; *or that he who is not naturally Inveſted with any Authority, ſhould have the power to Delegate others, and much more Secular perſons.*

And if any would be better ſatisfied herein, there are two late pieces, which may fully do it, *viz.* one by Dr. *Owen*, in a Book called, *The Order and Communion of Evangelical Churches*; and the other in a Book called, *No Evidence for Dioceſan Churches and Biſhops in the Primitive times.*

The Primitive Fathers were againſt Dedicating of Churches to Saints and Angels. 21. Dedication of Churches to Angels and Saints.

Auſtin ſaith, *If we build a Church of Stones or Wood unto any moſt Excellent Angel, are we not accurſed and anathematized from the Truth, and from the Church of God, becauſe then we give unto a creature, that ſervice which is due unto God only?* Cont. Maxim. lib. 1. Arg. 11. de Spir. Sancto.

Eraſmus upon *Auſtin*'s words, hath in the Margent marked thus------*This is done now to each one of the Divi or Saints*, viz. *not a Church erected without ſuch a Dedication.*

22. Organs. Pope *Vitellianus* brought in Organs, and other Musical Instruments into the Church about the 8*th* Century. *Bell.* de bon. oper. lib. 1. c. 7.

23. Rogation-week. Rogation-week, or Gauge-days, were Ordained by Pope *Leo* 444. as saith *Platina*, *Massæus*, and *Polidor Virgil.*

24. Priests Garments. Pope *Zacharias*, in the year 737, Ordained Priests Gowns, Tippets, and Four-cornered Caps. *Chron. Achil. Fascicul. Temp.*

25. *Wed. Frid.* and *Sat.* Fasts. Pope *Boniface* Ordained *Wednesdays*, *Fridays*, and *Saturdays* Fasts, as saith *Platina.*

26. Vigils. And that *Anno* 425, Pope *Boniface* Ordained *Vigils* or *Saints Eves* Fasts, as *Polidor Virgil* and *Pantaleon* affirm.

27. The Apostles Creed. That which is called the Apostles Creed, was not as now in our Liturgy known in the Primitive times, but has past great alterations.

1. It is manifest the Fathers in the first Ages do give us the Creed in other words, not one of them giving us this Form for above 300 years after Christ. *Ignatius*, *Irenæus*, *Origen*, *Tertullian*, write the Churches Faith, but none of them in this form.

2. We have Bishop *Usher*, that great searcher into Antiquity, giving us an account of the Additions made to it (in his *Dissert. de Symbol. p.16.)* viz. [*Maker of Heaven and Earth*] was a new Addition, not in the Ancient Copies. (2.) [*Conceived*] is added; the old form is, *Born of the Holy Ghost.* (3) the word [*Dead*] is added. (4.) [*Descended into Hell*] is added. (5.) the Name of [*God Almighty*] to the Articles of *Christ's sitting at the right hand of God.* (6.) [*Catholick*] is added to *Holy Church.* (7.) [*Communion of Saints*] is added. And (8.) [*life everlasting*] is added. And which Additions, saith Bishop *Usher*, were not made at once, but at several times. And the Bishop affirms, that the *Nicene* was as Confidently, and more Anciently called the *Apostle's Creed.*

28. The *Athanasian* Creed. As for the *Athanasian* Creed, *Quicunque vult*, &c. fathered upon *Athanasius*, Bishop of *Alexandria*, in the 4*th* Age; It appears to be otherwise, and to have no such stamp of Primitive Antiquity, as Dr. *Burnet* (Hist. of Reform. Part 2. B. 1. p. 167.) informs us, *viz. That they went according to the Received opinion, that* Athanasius *was the Author of that Creed, which is now found not to have been Compiled till near three Ages after him.*

Secondly,

Secondly, It doth appear that what was of pure Antiquity, and in uſe in thoſe firſt Centuries, *viz.* 2, 3 & 4. are either not uſed, or blotted out of the Liturgies, having been heretofore in uſe. What was of Primitive Antiquity, left out of the Liturgy.

The *Proteſtant Reconciler*, Part 1. Chap. 8. from p. 261. to 299. gives an account of the Ancient Rites and Ceremonies in uſe amongſt the Ancient Churches and Fathers, now laid aſide, *viz. Love-feaſts*; *Kiſs of Charity*; *Deaconeſſes*; *Praying ſtanding from Eaſter till Whitſunday*; *Dipping or Plunging the Baptized, yea the Trine Immerſion*; *Deferring Baptiſm till Eaſter and Whitſunday*; *Exorciſm*; *Sufflation*; *Anointing the Sick*; *Chryſm*; *White Garment*; *Milk and Honey to the New Baptized*; *Giving the Euchariſt to the Infant, from the* 3d *to the* 12th *Century*; *mingling Water with the Sacramental Wine*; *All eating of one Loaf in the Supper*; *to ſend the Eulogiæ or Broken bread to the abſent*; *to receive ſtanding, or in a Table Geſture*; *to pray for the Dead*, &c. All which are Rejected. And many of theſe, though in the firſt Common Prayer in *Edward* the Sixth's time laid aſide, as the ſaid Author, *p.* 298. tells us, concluding thus:

Hence we may ſee how vainly 'tis pretended, that theſe Ceremonies were retained or impoſed to manifeſt the Juſtice and Equity of the Reformation, by letting their Enemies ſee, they did not break Communion with them for meer Indifferent things, or that they left the Church of Rome *no farther than ſhe left the ancient Church*, as ſaith Dr. *Stillingfleet*. *When 'tis manifeſt*, ſaith he, *that we left off praying for departed Saints, the Unction of the Sick, the mixing Water with the Sacramental Wine, the Chryſm, Exorciſm, the anointing the baptized perſon, Croſſing the breaſt, and at the Conſecration of the Euchariſt, and the baptiſmal water, with many other things which were retained in the ancient Church, and in the Liturgy of* Edw. 6. *Prot. Reconc.* p. 298.

Thus you ſee, that notwithſtanding the great cry of Symbolizing with Primitive Antiquity, and not at all with *Rome*, that the later appears to be as true as the other is falſe, their Liturgies, Rites and Ceremonies, being (as ſaid) a Compoſition of Pagan, Papal Inventions, with ſome Novel Additions of their own, and Primitive Antiquity almoſt wholly excluded. And it is very obſervable to conſider what Alterations have been made in *Edw.* the Sixth's Liturgy, to gratifie the Papiſts, as omitting that Clauſe of the Letany, FROM THE

THE BISHOP OF ROME AND ALL HIS DETESTABLE ENORMITIES; and that in the Commination, CURSED BE THE WORSHIPPERS OF IMAGES; and have left out that Exhortation which is Condemned as a most vile abomination, their usual Masses, where People Gaze, but do not Communicate.

2*dly*, That we do symbolize with Popery.

Secondly, In the next place it will appear (that as we do not Symbolize with Antiquity in our Rites and Ceremonies) that we do symbolize in most, if not in all of them, with Popery, though so positively denied by the learned.

1. From former instances.

Which is manifest, first, by the several particulars before mentioned; for as the Church of *England* doth not symbolize with Primitive Antiquity therein, as it is plain they do not, (if our Authors speak true), so they do fully symbolize with Popish Novelty, as the proofs make manifest, both in Kneeling at the Altar, Cross in Baptism, Surplice, *&c.*

2*dly*, By confession of Parties.

Secondly, This symbolizing with Popery in our Rites and Ceremonies, appears by what is fully owned and acknowledged by Parties themselves.

The Principal part of Worship, (both as to matter and manner) performed in the Church of *England*, is contained in the Rubrick or Service-book, by law established; which in the beginning of the Reformation in *H.* 8. time, was no other than the Romish Liturgy, some parts only being translated into English, (*viz.* the *Creed*, *Pater-Noster*, *Ten Commandments* and *Letany*. *Edw.* 6. went further, translating it all into English, yet retaining the same Service word for word, except some alterations; for so Mr. *Fox* tells us in the King and Counsels Letter to the *Devonshire* men, about the alteration of their Mass-book, who by the Instigation of their Priests, had been stirred up to Rebellion; wherein it is thus told them, as recorded, *Act.* & *Mon.* 2 Vol. p.1189.

Fullers Eccl. Hist. Book 7. p. 385.

As for the Service in the English tongue, it perchance seems to you a New Service; and yet indeed it is NO OTHER BUT THE OLD, THE SELF-SAME WORDS *in English, for* NOTHING *is altered, but to speak with Knowledge, that which was spoken with Ignorance, only a few things taken out so fond, that it had been a shame to have heard them in English.*

Some Alterations were made afterwards in the 2*d* of *Edw.*6. and some by Q. *Elizabeth*, and some few by King *James*; but the Body and Essentials of it, continued, and was preserved, for so saith K. *Charles* the 2*d*. In

In his Preface to the Common Prayer, annext to the Act of Uniformity, in these words : 14 Ch. 2.

That we find that in the Reigns of several Princes, since the Reformation, the Church upon just and weighty Considerations her thereunto moving, hath yielded to make such alterations in some particulars, as in their respective times were thought convenient, yet so as the main Body and Essentials of it (as well in the chiefest materials, as in the frame and order thereof) have still continued the same unto this day, and do yet stand firm and unshaken, notwithstanding all vain attempts, and impetuous assaults made against it by such MEN AS ARE GIVEN TO CHANGE.

In Confirmation whereof, you have the testimony of King *James*, as Mr. *Calderwood* in his History of the Church of *Scotland* informs us, who tells us that King *James* in the 8th Session of the General Assembly held at *Edenburgh*, *Aug.* 4. 1590. said these words in his Speech to them, *viz. The Kirk of Geneva keep Pasch and Yule, whereof no Constitution. And as for our Neighbour Kirk of England, their Service is an evil said Mass in English; they want nothing of the Mass but the liftings, but that the Kirk of Scotland was the sincerest in the World.* *Calderwood's* Ch. History, p. 256.

So that you have the Acknowledgment and Grant of three Kings to the truth hereof, that the publick Worship and Service of the Protestant Church of *England* contained in the English Liturgy, and practised in the Church, is the same in the main Body and Essentials, chiefest Materials, Frame and Order with that of the Popish; and whoever will take the pains to search into the Popish Breviary, Ritual, Missal, and Pontificial, which four comprehend their whole Liturgy, will find, though there may be some alterations and variations, in several particulars; yet as the King Grants, the substance and chiefest materials and order is the same, and that ours is taken out of theirs, *viz. Collects, Mattins, Evensong, Epistles, Gospels, Creeds, Letonies, Consecration, Administration of Sacraments, Baptism of Infants, with Gossips to answer for them, Kneeling at the Altar, Confiteor, Absolution, Confirmation, Burial, Matrimony, Visitation of the Sick, Ordination of Arch-Bishops, Bishops,* &c. And which will appear particularly by what follows.

Dr. *More* in his *Mystery of Iniquity*, lib. 2. ch. 22. p. 468. says thus : *For undoubtedly our Heroical Reformers did not, as is* p. 468. *Myst. of Iniquity*, l. 2. ch. 22.

is the use of some act, out of peevishness and spight, and please their own humour and impetuosity of spirit, but as being part of the chast Spouse of Christ, the true Apostolick Church, the Mother of us all deals as a Mother with all those that profess themselves in any sense children of Christ's Church, and therefore would not have them divided more than needs; whence it is, that out of a spirit of charity and tender kindness, she has in some things in themselves Indifferent, (and what Indifferent things they are you have heard) humbly condescended to symbolize with that lapsed Lady of Rome, *to bring off her abused Paramours to the pure Worship of God; which Condescension, as is well known, took good effect for some space of years, and the Catholicks joyned in publick prayer and service with us* [and well they might, being as our three Kings have granted so much their own, only in the English tongue] *till that Harlot, that makes nothing of having her children divided forcibly rent of the English Roman Catholick from so reasonable and Christian a Communion; and yet,* saith he, *does not our Church cease to use this charitable Courtship and sweet Condescension towards them still,* [*viz.* yet symbolizing with her] *to win them off to such a Worship as is every way as gracefull as their own?*

Dr. *Stillingfleet* in his *Irenicum*, c. 7. sect. 5. p. 123.

Dr. *Stillingfleet* in his *Irenicum*, speaks to this purpose, *viz.* *That the great reason why our first Reformers did so far comply with the Papists, it was to gain, and lay a bait for them, and which he hopes was never intended to be a hook for the Protestants.*

3*dly*, By comparing their Divine Service and ours together.

Thirdly, Will not this Symbolizing with Popery appear, more particularly, by comparing our Divine Service in the Common Prayer and Rubrick, with their Divine Service in their Mass-book and Rubrick; and how much we have taken them for our pattern, and follow their direction in the particulars following, *viz.*

First, In the time when Divine Service, and publick Worship is to be performed.

Secondly, In the Divine Service it self, which is to be performed,

Thirdly, In the Rites and Ceremonies performed in Divine Service and Worship.

1*st*. As to the times of Worship.

First, As to the times of Worship, their Breviary and Kalendar do divide the year into Feasts, Vigils, Fasts, and Working-days: So do we take ours directly from them, dividing our Kalendar by theirs, both as to Feasts, Vigils, Fasts, Work-

Working-days. It is true, they have more Feasts than we, but all ours are found in theirs, and taken from them as our Ritual makes manifest. For Instance:

1. Their Feasts are Divided into Movables, and fix'd: So are ours. Their *Movable Feasts and Holy-days* are,

1. Their *Easter*-day, on which the rest depend, is always the first *Sunday* after the first full Moon, which happens next after the 21*st* of *March*; and if the full Moon happens upon a *Sunday*, *Easter*-day is the *Sunday* after, with a Vigil before: So ours from them expressly. Movable Fasts.

2. Their *Advent-Sunday* is always the nearest *Sunday* to the Feast of St. *Andrew*, whether before or after, and to four *Sundays* after: So ours directly.

3. Their *Septuagesima-Sunday*, 9 Weeks
4. Their *Sexagesima-Sunday*, 8 Weeks } before *Easter*: So
5. Their *Quinquagesima-Sund.* 7 Weeks } ours.
6. Their *Quadragesima-Sund.* 6 Weeks

7. Their *Rogation-Sunday*, 5 Weeks
8. Their *Ascension-day* is 40 Days } after *Easter*: So
9. Their *Whitsunday* with a *Vigil*, 7 Weeks } ours.
10. Their *Trinity-Sunday* is 8 Weeks
And 24 *Sundays* after *Trinity*.

2. Their *Fixed Feasts*, are as followeth, *viz.*

1. Their Circumcision of our Lord Jesus Christ, the 1 *January*. Fixed Feasts.
2. Their Epiphany, 6 *January*.
3. Their Conversion of St. *Paul*, 25 *January*.
4. Their Purification of the Blessed Virgin, with a Vigil, 2 *February*.
5. Their St. *Mathias*, 24 *Feb.* with a Vigil before it.
6. Their Annunciation of the Virgin, 25 *March* & *Vigil.*
7. Their St. *Mark*, 25 *April.*
8. Their St. *Philip* and *Jacob*, 1 *May.*
9. Their St. *Barnabas*, 11 *June.*
10. Their Nativity of St. *John Baptist*, 24 *June* & *Vigil.*
11. Their St. *Peter*, the 29 *June* & *Vigil.*
12. The Their St. *James*, the 25 *July* & *Vigil.*

13. Their St. *Bartholomew*, 24 *Auguſt* & *Vigil.*
14. Their St. *Matthew*, 21 *September* & *Vigil.*
15. Their St. *Michael*, 29 *Sept.*---- { So ours; to which we add, *And all Angels*-- }
16. Their St. *Luke*, 18 *October* & *Vigil.*
17. Their St. *Simon* and *Jude*, 28 *October* & *Vigil.*
18. Their *All-Saints*, 1 *November* & *Vigil.*
19. Their St. *Andrew*, 30 *November* & *Vigil.*
20. Their St. *Thomas*, 21 *December* & *Vigil.*
21. Their Nativity of our Lord, 25 *December* & *Vigil.*
22. Their St. *Stephen*, 26 *December.*
23. Ther St. *John* the Evangeliſt, 27 *December.*
24. Their St. *Innocents*, 28 *December.*
25. Their *Monday* and *Tueſday* in *Eaſter*-week.
26. Their *Monday* and *Tueſday* in *Whitſon*-week.

So are ours directly.

Their Days of Faſting.

Faſting-days. 1. Their Forty days of *Lent.*

2. Their *Ember*-days, at the four ſeaſons, being *Wedneſday*, *Friday*, *Saturday*, after the firſt *Sunday* in *Lent* the Feaſt of Pentecoſt, *September* the 14. and *December* the 13.

3. Their three *Rogation*-days, being the *Mondays*, *Tueſdays*, and *Wedneſdays* before Holy *Thurſday*, or the Aſcenſion of our Lord.

4. And all the *Fridays* in the year. So are ours in like manner.

Thus do we ſymbolize expreſly, or rather take them for our Ritual and Pattern, as to the times of Worſhip, ours being but a Tranſcript of theirs, and which they practiſed ſo many 100 years before us. And of all which, not one word of Direction in all the New Teſtament. If it be ſaid who hath Required all theſe Feaſts, Faſts, Holy-days, *&c.* at our hands? Muſt we not ſay, our Soveraign Lord the Pope, who Ordained all this ſervice for us, to the denying the Soveraignty of Chriſt, as though he was not the only Law-giver, being wiſer than what is written.

If we muſt keep Holy-days for all the Apoſtles, and the other Saints of the Pope's making, why not for the Patriarchs and Prophets? why not for St. *Enoch*, St. *Seth*, St. *Noah*, St. *Abraham*, St. *Lot*, St. *Moſes*, St. *Job*, St. *David*, St. *Samuel*, St. *Eſay*, St. *Jeremy*, &c?

Secondly,

Secondly, In the Divine Service it ſelf, which is to be performed at the prefixed times aforeſaid. Which they have divided into Mattins and Evenſongs, and ſo we, after their Example, and appropriated to the particular Feaſts, Faſts, Vigils, Offices of Baptiſm, Supper, Marriage, Burial, Confirmation, Viſitation of ſick, Churching of Women, *&c.* So we directly. 2*dly*, As to the Divine Service it ſelf.

The ſubſtance or matter of their Divine Service conſiſts in Collects, or ſhort Prayers, Confeſſions, Abſolutions, Preſcript Leſſons of Pſalms, Epiſtles, Goſpels, Prophets, Apocrypha, Letanies, Anthems, or Canticles, and Comminations appropriated to the ſeveral Offices aboveſaid. All which is the ſubſtance or matter of our Divine Service, in all parts of it appropriated and applyed to the ſeveral and reſpective Offices aforeſaid. It is true, there may be ſome variation in the Collects, and Leſſons, Letanies and Anthems, though many times the very ſame word for word, and to the days and occaſions they appointed them. Theſe ſix Canticles are word for word from the Maſs-book, *viz. Benedicite omnia opera.* 2. *Benedictus Dominus Deus Iſrael.* 3. *Magnificat anima mea.* 4. *Nunc Dimittis.* 5. *Quicunque vult.* 6. *Te Deum laudamus*, with *Gloria patri*, as they have directed to be repeated often, and after every Pſalm; and *Gloria in excelſis*, and *Pater noſter* to be often repeated in every Office and Exerciſe.

Thirdly, *In Rites and Ceremonies.*

Do they kneel at Confeſſion and Abſolution? So we. 3*dly*, In Rites and Ceremonies.

Do they Repeat the *Pater-noſter*, kneeling, after the Prieſt? So we.

Do they ſtand at *Gloria Patri?* So we.

Do they ſtand up and repeat the Apoſtle's Creed? So we.

Do they repeat after the Miniſter the Kiryeelyſon, Chriſteelyſon, kneeling? So we.

Do they upon the reading or ſinging *Quicunque vult*, or *Athanaſius* Creed, ſtand? So we.

Do they upon ſaying or ſinging Letanies, make Reſponſes by the people? So we.

Do they kneel at the Altar when they partake of the Euchariſt, or Lords Supper? So we.

Do they upon the Reherſal of the Ten Commandments kneel, asking mercy and grace after every Command? So we.

Do the Prieſt and People read the Pſalms alternately, verſe by verſe? So we.

Do they ſit at the reading the Leſſons? So we.

Do they uncover themſelves in the Churches? So we.

Do they ſing their Anthems, and Canticles, and Pſalms and Prayers with Muſick Vocal and Inſtrumental, as Organs, Flutes, Viols, *&c.* So we in our Cathedral.

Do they bow to the Eaſt, and Name of *Jeſus?* So we. Of all which, not one word in all the New Teſtament.

4*thly*, As to the places of worſhip.

Fourthly, Is there not a ſymbolizing with Popery in the places of Worſhip?

The places of our Worſhip are either ſuch as were Built and Conſecrated by the Papiſts, which we took from them, retaining the Saints Names they were dedicated to, as St. *Mary*, St. *Peter*, St. *Paul*, *All-Saints*, or ſuch places as we have built by their Example poſited Eaſt and Weſt. Conſecrated and Dedicated to ſome Saint or Angel, and which we take to be more holy than any other place, as they did, and give great reverence by uncovering the Head, and bending the Knee, and upon entrance into it, bowing to the Eaſt and Altar plated therein. And keep the annual Feaſt of Dedication, Wake or Paganalia, as the Papiſt and the Heathen before them did. Of all which, not one word in all the New Teſtament.

5*thly*, In the Prieſthood.

Fifthly, Do we not alſo ſymbolize with them in the Prieſthood, who are principally to Miniſter in thoſe places of Worſhip?

1. Orders.

Have they Superior Prieſts, *viz.* Biſhops and Arch-biſhops, in the room of the *Heathen-Flamins* and *Arch-Flamins* for Sacerdotal Service in Provinces and Dioceſſes? So have we.

2. Diſtinctions.

Have they Inferior Prieſts, diſtinguiſhed by Dignities, Names and Services, as Deans, Chapters, Prebends, Arch-Deacons, to Miniſter in Cathedrals; and Parſons, Vicars and Curates to officiate in Pariſhes? So we.

3. Habits.

Have they proper diſtinguiſhing Habits for their Clergy, and particular Veſtments for their holy Miniſtrations, as Albs, Surplices, Chaſubles, Amicts, Gowns, Copes, Maniples, Zones, *&c*? So we.

Of all which, not one word in all the New Teſtament.

The

That we do Symbolize with them in the Ordination of the Prieſthood, take a brief Parallel of the Pontificials, *viz.* the *Romiſh* and the *Engliſh*.

Romiſh Pontifical.

4. Ordination. 1. *Tempora Ordinationum ſunt, &c.* the times of Ordination are the Sabbaths, *in omnibus quatuor temporibus, Rom. Pontif. de ordinibus conferendis.*

2. *Ordinationes ſacrorum Ordinum*, the Ordination of Holy Orders ſhall be in the times appointed, and in the Cathedral Church with the Canons of the ſaid Church, being preſent thereat, ſhall be publickly Celebrated in the time of Divine Service. *Ibid.*

3. They are taken to the Order of Presbyters, who have continued in the Office of a Deacon at leaſt a whole year, except for the profit and neceſſity of the Church it ſhall otherwiſe ſeem good unto the Biſhop. *Ibid.*

4. *Epiſcopus autem Sacerdotibus.* But the the Biſhop, Prieſts being adjoyned to him and other prudent men skilfull in the Divine Law, and Exercis'd in Eccleſiaſtical Functions, ſhall diligeutly Examine the perſons Age----of him that is to be Ordained.

5. *Nullus ad Ordinem*---None ſhall be admitted to the Order of a Deacon before he be 23 years old, nor to the Order of Presbytery before the 25*th* year of his Age.

6. *Archia-diaconis offerens*----The Arch-Deacon preſenting thoſe who are to be promoted to the Order of Deacons (each of them being decently habited) unto the Biſhop, ſittiug in his ſeat before the Altar, ſaith, Reverend Father-----

7. The Biſhop ſhall aſk, Do you know them to be worthy? The Arch-Deacon ſhall Anſwer, As much as humane frailty ſuffers me to know, I know and teſtifie that they are worthy.

Engliſh Pontifical.

1. WE declare that no Deacons, or Miniſters be Ordained, but only upon the *Sundays* immediately following, *Jejunia quatuor temporum*, commonly call'd *Ember-weeks*, Conſtit. & Can. Eccl. Can. 31.

2. And this be done in the Cathedral or pariſh-Church, where the Biſhop reſideth, and in the time of Divine Service, in the preſence not only of the Arch-Deacon, but of the Dean. *Ibid.*

3. And here it muſt be declared unto the Deacon, that he muſt continue in that Office the ſpace of a whole year, except for reaſonable cauſes it ſhall otherwiſe ſeem good unto the Biſhop. The Book of *Ordering Prieſts and Deacons.*

4. The Biſhop, before he admit any perſon to holy Orders, ſhall diligently Examine him in the preſence of thoſe Miniſters that ſhall aſſiſt him at the Impoſition of hands, *Can.* 35.

5. None ſhall be admitted a Deacon, except he be 23 years of Age, and every man which is admitted a Prieſt ſhall be full 24 years old: *The Preface to the manner and form of making Prieſts and Deacons.*

6. The Arch-Deacon or his Deputy ſhall preſent unto the Biſhop (ſitting in his Chair near to the Holy Table) ſuch as deſire to be Ordained Deacons (each of them being decently habited) ſaying theſe words, Reverend Father----

7. The Biſhop ſhall ſay----Take heed that the perſons whom you preſent unto us be apt and meet for their learning---- The Arch-Deacon ſhall Anſwer, I have inquired of them, and alſo examin'd them, and think them ſo to be.

8. The

8. The Biſhop ſhall ſpeak to the Clergy and People, If any one hath ought againſt theſe perſons, let him come forth, and with Confidence ſpeak for God and before God.

8. Then the Biſhop ſhall ſay to the People-----Brethren, if there be any of you, who knoweth any Impediment, or notable Crime in any of theſe perſons, let him come forth in the name of God, and ſhew what it is.

9. Laſtly, the Biſhop takes and delivers to them all the Book of the Goſpel, ſaying, Receive the power of reading the Goſpel in the Church of God.

9. Then the Biſhop ſhall deliver to every one of them the New Teſtament, ſaying, Take thee Authority to read the Goſpel in the Church of God.

10. The Biſhop ſhall ſay, the Miniſters and Chaplains anſwering, Lord have mercy upon us; O God, the Father of Heaven, have mercy upon us; O God, the Son, Redeemer of the World, have mercy upon us; that it may pleaſe thee to bleſs, ſanctifie and conſecrate theſe Elect. R. We beſeech thee to hear us, good Lord.

10. The Biſhop, with the Clergy and People, ſhall ſing or ſay the Letany: O God the Father of Heaven have mercy on miſerable ſinners; O God the Son, Redeemer of the World, have mercy on us; that it may pleaſe thee to bleſs theſe thy ſervants. *Reſpon.* We beſeech thee to hear us, good Lord.

11. They Sing one and the ſame Hymn, only the one is in *Latin*, the other in *Engliſh*.

Veni Creator Spiritus,
Mentes tuarum viſita, &c.

Come Holy Ghoſt, our Souls inſpire,
And lighten with Celeſtial fire.

12. The Biſhop ſhall lay his hands upon the heads of each of them, kneeling upon their knees before him, ſaying to every one, Receive the Holy Ghoſt, whoſe ſins thou doſt forgive, they are forgiven; and whoſe ſins thou doſt retain, they are retained.

12. The Biſhop ſhall lay his hands ſeverally upon the heads of every one, that receive the Order of Prieſthood, the Receivers humbly kneeling upon their knees, and the Biſhop ſaying, Receive the Holy Ghoſt, whoſe ſins thou doſt forgive, they are forgiven; and whoſe ſins thou doeſt retain, they are retained.

13. The peace of God be always with you, the bleſſing of God Almighty, the Father, Son and Holy Ghoſt, deſcend upon you.

13. The peace of God----And the bleſſing of God Almighty, the Father, Son, and Holy Ghoſt, be amongſt you, and remain with you always, *Amen*.

Of all which Progreſs, not one word in all the New Teſtament.

AND

AND as a further Confirmation of our Symbolizing with Popery in our Rites and Service, take a few Instances.

First, That the Papists not only so long approv'd our Liturgy, and kept their Communion in our Church in that Worship, as before Remark't from Dr. *More*; but also, that the Popes themselves have offered to Confirm the same, as Doctor *Morton*'s Appeal discovers; and that Pope *Pius* the 4*th*, and *Gregory* 13. offered to Queen *Elizabeth* to Confirm the English Liturgy, as *Camden* in the Life of Queen *Elizabeth* testifies. Dr. *Boys* produceth the Pope's Letter, and *Bristow*'s Approbation in his 39*th* Motive. *Explicat. quæst. illust.* 4. *p.* 46. & 112.

And that the Jesuite, Dr. *Carryer*, saith, *That the Common Prayer and Catechism contain nothing contrary to the Romish Service.* *Mountague* asserts, *that our Service is the same in most things with the Church of* Rome, *and that the Differences are not so great, that we should make any separation.*

Two famous Instances more we have mentioned in a Book, called, *The Common Prayer-book Unmasked*, p. 9. One of a Jesuite, *who coming not many years since to the Service at Pauls, declared he lik't it exceeding well; neither had he any Exception to it, but that it was not done by our Priests.* *Common Prayer-book Unmasked*, p. 9.

The other that upon the *Pope's Bull, that Interdicted Queen* Elizabeth, *Secretary* Walsingham, *procured two persons to come into* England *from the Pope, to whom he shew'd the* London *and* Canterbury *Service (in their Cathedrals) in all the Pomp of it; who thereupon declared, that they wondred the Pope should be so ill informed and advised to interdict a Prince, whose Service and Ceremonies so symboliz'd with his own; and therefore returning to* Rome, *they possess'd the Pope, that they saw no Service, Ceremonies or Orders in* England, *but might very well serve in* Rome; *whereupon the Bull was Recalled.*

As to the taking of Collects out of the Mass-book, 'tis said by the *Resolver*, p. 43. *That if those prayers are good, which he affirms to be very good, then such a symbolizing, he saith, cannot make them bad.* *Objection* 4.

To which it is Reply'd, that the goodness or badness of Worship and Service, as to the matter and form, is to be measured not by our Fancies, but the Rule of God's Word: But we do not find any such pattern of shreds of Prayers or Collects, *Answer.*

lects, to be ſaid or ſung, though ſuch like things Pope *Gregory* found in the Ritual of *Numa Pompilius*, which were ſaid or ſung in their proceſſions to their Gods. The Alcaron, Talmud and Apocrypha, may have, as we ſuppoſe, good things in them, as well as the Pagan and Papal Maſs-books; muſt we therefore put them into our prayers?

Therefore this kind of Collecting we muſt, by his favour, judge bad, becauſe not to be found in Chriſt's, but in the Heathen and Antichriſtian platform, and as not being of Divine, but meer Humane Invention; and therefore having been abuſed to Idolatry, ought to be rejected by us, becauſe we are commanded not to take off the *Babyloniſh* Materials, *a corner, nor a foundation-ſtone*, Jer. 51. 26. Nor to make ſuch a linſey-woolſey Medley in God's Worſhip, *Lev.* 19. 19. Nor to ſwear by the Lord and by *Malchim*, *Zeph.* 15. being *required to take heed to our ſelves, that we be not inſnared, and that we do not inquire, ſaying, How did theſe Nations ſerve their Gods? even ſo will we do likewiſe: We are Commanded not to do ſo unto the Lord our God: But that whatſoever God commands, that we are to obſerve and do, not adding thereto, or diminiſhing therefrom*, Deut. 12. 30, &c.

The Learned *Maccovius*, upon *Lev.* 19. 19. ſaith, *That the ſacred Rites of Idolaters, though they be things in themſelves indifferent, are not to be retained, becauſe all Conformity with Idolaters is to be avoided*; as alſo ſaith *Zanchy*, *Junius*, *Calvin*, *Beza*, *Mollerus*, *Danæus*, yea *Lyra*, though a Papiſt.

Objection. But what do you ſay to the Lords Prayer? muſt we forbear that too, becauſe we find it in their Maſs-book, though ſo poſitively Injoyn'd by Chriſt to uſe it, who bids us expreſly, *Luk.* 11. 2. that when we pray, we ſhould ſay, *Our Father*, &c? Therefore whoever will pray it, or neglect it, we muſt pray that very ſet-form of prayer in thoſe very words when we pray?

Anſwer. To which we ſay, that it is a great miſtake to ſuppoſe, that Chriſt hereby in this Scripture has appointed this to be a ſet-form to be prayed by all in theſe preſcript words, when we pray unto God: For then it would be unlawfull to uſe any other words, than theſe herein expreſſed in our prayers; and that the Diſciples and Apoſtles ſinned in uſing other words in thoſe their prayers, we read of in Scripture; and ſo does the Church of *England* in forming ſo many Collects and Prayers.

Secondly,

Secondly, The Church of *Rome* and *England* alſo are great tranſgreſſors, to preſume to vary from Chriſt's Precept, in altering or adding to the form of words expreſſed by Chriſt in this 11 of *Luke*, for ſo they have done--they ſay, *Forgive us our treſpaſſes, as we forgive them who treſpaſs againſt us:* when there are no ſuch words in Chriſt's Prayer; his words are, *Forgive us our ſins* (or *Debts*, ὀφειλήματα) *for we alſo forgive every one that is indebted to us.* And add alſo the Doxology, which is not in this Prayer, *Luke* 11. But you'll ſay as to the Doxology, it is expreſſed by Chriſt at the end of the ſame Prayer in his Sermon on the Mount, *Matth.* 6. It is very true, it is ſo, where he delivers this Prayer not as a Set-form, but a Pattern of Prayer, AFTER THIS MANNER PRAY YE, οὕτως, *to this purpoſe*; and which is an Explanation of what he ſays, *Luke* 11. 2. when you pray, ſay, *Our Father*; that is, after this manner: and which can only be a warrant to the Church of *England*, or any other, to make ſuch alterations; Chriſt no more intending to tye the Diſciple, who deſired to be inſtructed how to pray to this form of words, nor any other Diſciple, than he did the 12 Diſciples, when he ſent them out to preach with this word of Command, *Matth.* 10. 7. *Preach, ſaying, the Kingdom of Heaven is at hand*; that they ſhould thereby be tyed to thoſe very words in their Preaching (and preach nothing elſe): but as this was given as a Text or Theme to preach by, ſo the other to pray by. The Diſciple who propoſes the queſtion, *verſe* 1. deſires that they might be taught to pray, as *John* taught his Diſciples; but ſuch a ſet-form of Prayer we find not, that *John* in his teachings gave to his Diſciples; neither do we find that any of Chriſts Diſciples or Apoſtles did pray this very Prayer, to which our Expoſitors do agree.

Grotius ſaith on *Luke* 11. 2. *That Chriſt herein teacheth us a Compendium of thoſe things we are to pray for, at that time they were not bound to the uſe of ſo many words and ſyllables.* As alſo *Tertullian, Cyprian, Muſculus, Cornelius Alapide*; and *Auſtin* himſelf ſaith, *Liberum eſt*, It is free for us to ask the ſame things in the Lords Prayer, *Aliis, atque aliis verbis*, ſometimes one way, ſometimes another.

Doth not *Paul* tell us expreſly, *He knew not What to pray for, but as the ſpirit gave him utterance?* Rom. 8. But he did know what to pray for, if this was to be his preſcript form.

Tertullian ſaith, They prayed, *ſine Monitore, without a Monitor* [or Common-Prayer-Book] And *Socrates* tells us, *That among all the Chriſtians of that Age, ſcarce two were to be found that uſed the ſame words in Prayer.*

Chryſoſtom on *Rom.* 8. *Homil.* 14. ſaith, *With other Gifts they had the Gift of Prayer, which was alſo called, the Spirit; and he who had this Gift did pray for the whole Multitude, for what was expedient unto the Church; and alſo did inſtruct others to Pray.*

And though we find neither Chriſt nor his Apoſtles impoſe this nor any other Form of Prayer to be uſed by us, (but that we pray in the Spirit, and praiſe in the Spirit, and that God being a Spirit, ſeeketh and accepteth ſuch Worſhippers) yet we find the Popes and their Councils impoſing this and other *Lyturgical Forms.*

The Council of *Toledo*, *Anno* 618. decreed in the 9th Canon, *That every day, both in publick and private Worſhip, none of the Clergy omit the Lords Prayer, under pain of Depoſition; ſince* (ſay they) *Chriſt hath preſcribed this ſaying, When you pray, ſay, Our Father, &c.* And how formally and carnally, if not Idolatrouſly, has the *Pater Noſter* been muttered over by the ſuperſtitious Papiſts ever ſince?

And may we not enquire, whether in the following Particulars we do not ſymbolize with the Romiſh Worſhip herein?

1. *Firſt*, By enjoyning and impoſing this as a *Set Form*, as they do, without the ſanction of any ſacred Text to warrant our ſo doing.

2. *Secondly*, By an often Repetition of the ſame Form in the ſame Exerciſe, three or four times at leaſt, inſomuch that in Cathedral Services it is ſaid or ſung ten or twelve times a day, contrary to Chriſt's expreſs words, viz. *That when we Pray, we ſhould not make vain Repetitions, as the* Heathen *do; for they think that they ſhall be heard for their much ſpeaking*, Mat. 6. 7.

3. *Thirdly*, By enjoyning the whole Congregation, both men and women, to repeat the ſame after the Prieſt, though no ſuch Direction by Chriſt; nay, he forbids *Women* to pray or propheſie in the Church, 1 Cor. 14. 34, &c.

4. *Fourthly*, In ſinging this Prayer in Cathedrals, by Reſponſes of Prieſt and People with Muſick, without the leaſt divine Authority for ſuch *Song-Praying*. The

The Reſolver goes on, p. 43. *Our Brethren, [ſurely] will allow of reading the Scriptures, as they do,* viz. *Epiſtles, Goſpels, Pſalms.* *Objection.*

To which we ſay, We do ſurely allow of reading the Scriptures, but not as they do, eſpecially in thoſe Epiſtles, Goſpels and Pſalms, which are given us in the Liturgy, for the following Reaſons: *Anſwer.*

First, Becauſe the Epiſtles, Goſpels and Pſalms, in the Service-Book, are miſ-tranſlated, being taken from the corrupt vulgar Latine-Bible, which is ſo extream faulty, and ſo much complained of by the learned, both Proteſtants and others.

Secondly, Becauſe what they call Epiſtles and Goſpels are ſo curtal'd and mangled, that they become quite another thing than the Evangeliſts intended in the Goſpels, or the Apoſtles in their Epiſtles, altogether ruining the ſcope and connexion in divers places, as may be inſtanced in numerous particulars, if need were.

Thirdly, Becauſe they have been the Inventions of the Popes, who have ſo adulterated Chriſts pure Worſhip and Service, to patch up their Idolatrous *Maſs-Service*, which *Gregory* (called) *the Great* compleated, as before, fixing and appropriating the Epiſtles, Goſpels and Pſalms to the Mattins and Even-Songs throughout the Year, as the *Romiſh Calendar*, whoſe Copy ('tis ſuſpected) we imitate, writes after.

Fourthly, That whilſt it is ſuppoſed we may be inſtructed in the Leſſons ordered to be read upon the (ſo called) *Sundays* and *Holy-Days*, through the whole *Bible*, they have omitted ſo much of the Canonical Scriptures, as the greateſt part of *Leviticus*, *Ruth*, *Chronicles Nehemiah*, *Eſther*, *Canticles*, *Lamentations*, *Amos*, *Obadiah*, *Jonah*, *Nahum*, *Zephaniah*, *Haggai*, *The ſecond Epiſtle to the Theſſalonians*, the ſecond and third of *John*, and moſt part of the *Revelation*; inſtead of which, ſeveral parts of *Apocryphal Writings* are read, which are eſteemed by the Learned, to be fabulous, and ſavouring of the too much adored Vanities of *Gentiliſm*.

Fifthly, Becauſe they have omitted all the Original Titles or Inſcriptions of the Pſalms, which are part of the holy Scriptures, which have ſo great a tendency to unfold the myſteries in the Pſalms, and inſtead of them retain the Popiſh Latine Titles, printed over our Engliſh Pſalms.

Sixthly, becauſe of thoſe additions which are made to the Scriptures therein as To the 14 *Pſalm* 3 whole verſes which are not in any of the Original Copies, and *Gloria patri* to the concluſion of ſeveral Pſalms, ordering it to be ſaid at the reading of every Pſalm, contrary to *Deut.* 4.2. *Prov.* 30.6. *Rev.* 22. 18.

Seventhly, becauſe the *Epiſtles* and *Goſpels* are ordered to be ſung as well as ſaid without the leaſt warrant or direction from the Scriptures.

Eighthly, becauſe it is ordered in the *Rubrick* to ſit at the reading of the Epiſtles, and to ſtand up to bow and ſcrape, and Reſpond at the Goſpel, without any warrant or direction from the Scriptures.

Ninthly, becauſe of the diſorderly chopping and interchanging of Scriptures, by way of *Colloquy*, betwixt the Prieſt and People, *viz. The Lord be with thee*, muſt the Prieſt ſay: *And with thy ſpirit*, muſt the people ſay: *Open our lips*, muſt the Prieſt ſay: *And let our Mouths ſhew forth thy praiſe*, muſt the People ſay And bandying ſo often the Kyrieeleiſon and Chriſteeleiſon, *Lord have mercy upon us*, *Chriſt have mercy upon us*, betwixt Prieſt and People: for which no Rule of direction from Gods word, but expreſly found in the Maſs-book.

How faulty the *Liturgy* appeared in many of theſe things, to many learned *Epiſcopal Divines*, is manifeſt by that Paper which was drawn up *Anno.* 1641. Touching *Innovations* in Doctrine and Diſcipline of the Church of *England*, together with Conſiderations upon the Common Prayer; and ſubſcribed by Arch-Biſhop *Uſher*, Dr. *Willams* Biſhop of *Lincoln*, Dr. *Prideaux*, after B. of *Worſeſter*, Dr. *Browning*, after B. of *Exeter*, Dr. *Hacket*, afterwards Biſhop of *Coventry* and *Litchfield*, Dr. *Ward*, Dr. *Featly*, &c. and preſented to the then Parliament; wherein they gave 35 Exceptions againſt ſeveral things in the *Liturgy*. And amongſt others, againſt the corrupt Tranſlation of the Epiſtles, and Goſpels, and Pſalms; Againſt the *Apocrypha* enjoyned to be read in the Leſſons; Againſt Singing of Service; Againſt adding *Gloria Patri* to the Pſalms; Againſt the Hymns taken out of the Maſs-Book, *viz. Benedicite omnia opera*, &c. Againſt Prieſts Veſtments, enjoyn'd as were uſed, 2d. *E.* 6. Againſt the ſign of the Croſs in Baptiſm, which they ſay might aswell be omitted as the Oyl which was heretofore its concomitent afor theyt wenalways together; Againſt prohibiting times of Marriage, &c.

Ano-

Another Objection which ſhould have been ſpoken to before, and which we here add, is this, *viz.* That it may well be ſuppoſed, that the Nonconformiſts are very humerous in their groundleſs and unneceſſary ſcruples, whilſt they are offended with the Church for that her Ancient and Reverend Practiſe of Bowing at the Name of *Jeſus*, enjoyn'd in the 18*th* Canon; and for which they have that poſitive direction and Command, *Phil.*2.10. to warrant it. *Objection.*

It is very true, they are indeed offended at that piece (as they conceive) of vollentary humility and Will-worſhip, becauſe there is no more ground for Bowing at the mentioning of that Name, either from that or any other Scripture, than for Croſſing our ſelves when that name is named. *Anſwer.*

For, firſt, if it be a Command (as ſuppoſed) univerſally to bow at the mentioning thoſe Syllables, and that Name *Jeſus*, then are all both in Heaven, Earth, and under the Earth, Men, Angels and Devils obliged thereto, whenever that Name is mentioned; be it either by a Wicked mans blaſphemouſly ſwearing by it, or a drunken Prieſts prophanely muttering it, or the mentioning Jeſus the Son of *Syrach*, or *Bar Jeſus* the Conjurer.

And, ſecondly, if the ſuppoſed Command muſt be underſtood to relate to the naming the name of our Bleſſed Redeemer; it muſt then be conſidered which of his Names muſt be meant, becauſe he hath many names in Scripture, as *Chriſt*, *Immanuel*, *Jehovah*, *Wonderfull*, *the Everlaſting Father*, *Saviour*, *Redeemer*, *Son of God*, *Prince of Peace*, *King of Kings*, *Lord of Lords*, *&c.* Any of which being much more properly to be underſtood here, than this of Jeſus, becauſe it is at the name of Jeſus, *viz.* ſome name of his, and not the Name *Jeſus* that is to be bowed to.

Thirdly, Neither can that name be ſuppoſed to be meant here, Becauſe it relates to a name the Father gave him after his Death, Suffering and Exaltation, as the words make manifeſt; and therefore not that name *Jeſus*, which was given him at his Circumciſion, before his ſaid ſuffering and exaltation.

Neither, fourthly, can this ſenſe be admitted as a literal Command, that all muſt bow the Knee at that Name, becauſe at the ſame time all and every one which make that reverence with the knee, are enjoyned with their mouths, to declare that

he

he is the Lord, to the *glory of God* the *Father*, for they are joyn'd together; and why is not one perform'd as well as the other?

Therefore, fifthly, it doth neceſſarily reſpect another thing, than Reverencing the ſyllables of a Name, *viz.* that Power, Authority and Soveraignity which the Father gave him in Glory, as a Reward of his Suffering, which he himſelf declared after his Reſurrection, *Mat.* 28. *That all Power was given him in Heaven & Earth*, Epheſ 28. This bowing in the Name of Chriſt in this place, being by the Prophet, *Iſa.* 45. 23, 24. explained a Subjection of all to the univerſal Authority that he ſhall exerciſe. *Name* often ſignifying *Power* in Scripture, *Deut.* 26 19. *Gen.* 6.4 *Pſal.* 44 5. 20. 1. 7. And therefore is this very Subjection mentioned in the Text of a univerſal bowing the Knee to his Authority, referred to the Judgment day, when all, both *Men*, *Angels* and *Devils* muſt be ſubject to him, *Rom.* 14. 11. And it is obſervable that the words are ἐν τῷ ὀνόματι Ἰησοῦ, *IN the Name*, not *at the Name of Jeſus*, *viz.* In his *Power* and *Authority*, being not a Command, but a Propheſie when it ſhall be fulfilled and accompliſhed, when there ſhall be that univerſal ſubjection to the Soveraignity of Chriſt, *That every Tongue ſhall confeſs, that he is Lord, to the Glory of God the Father*, as the after words mention. And which ſhall be, when he ſhall exert that Power that is inherent in him, to ſubject all Nations to his Authority, when he takes to himſelf his great Power, and reigns, when the Kingdoms of this World ſhall become the Kingdoms of our Lord, when upon his Veſture and his Thigh ſhall a Name be written, *KING of Kings, and LORD of Lords*; *and when all ſhall be gathered before him in the Judgment Day*: Which I conceive is the true genuine ſenſe and meaning of theſe words, and no ſuch thing as a ſuperſtitious bowing at the Syllables of that Name, intended, which has been ſo univerſally practiſed and enjoyned to the juſt Offence of the Conſcientious, who have not an implicit Faith to believe as the Church believes.

Impoſition & Perſecution.

Fifthly, Their ſymbolizing with *Popery* in Impoſitions and Perſecutions of Diſſenters.

Have and do the *Papiſts* violently impoſe their Rites, Services and Ceremonies, and cruelly proſecute and perſecute the *Diſſenters* by *Confiſcations*, *Impriſonments*, and *Death it ſelf*? Do not we by our *Sanguinary Laws* and Executions of them do the

the very ſame, and whereof not one word of warrant in all the New Teſtament? And how agreeable ſuch a practice is to the Lamb-like Nature of Chriſt, and his Diſciples and Followers, as alſo to the Doctrines and Sentiments of many of your own Worthies, as well as the Suffrage of ſeveral of our Kings and Parliaments, judge you.

And whereof I beg leave to give you the following Inſtances, (*viz.*) we ſhall begin with the famous *Jewell*, who notes it out of *Chryſoſtom*, *Homil.* on *Mat.* 19. "Doth the Sheep "ever perſecute the Wolf? no, but the Wolf the Sheep; ſo "*Cain* perſecuted *Abel*, not *Abel*, *Cain*; ſo *Iſhmael* perſecuted "*Iſaac*, not *Iſaac*, *Iſhmael*; ſo the *Jews*, *Chriſt*, not *Chriſt* the "*Jews*; ſo *Hereticks* the *Chriſtians*, not *Chriſtians Hereticks*; "Whereby (ſaith *Jewell*) he plainly implyes, That Perſe- "cution for Conſcience ſake is a very Unchriſtian or ANTI- "CHRISTIAN Symptom. And ſmartly again in the ſame Homily—"He that is a Perſecutor is no Sheep of Chriſt's, "but a Wolf, which ſaith a Man, ſhould make any man afraid "to feel any perſecutive motion ariſe in his breaſt, as being "Indications of a *Cainiſh*, *Iſhmaelitiſh* and *Wolfiſh Nature*, "and a certain ſign that he is none of the Sheep of Chriſt. *Biſh. Jewells Apology, pag.* 543.

The learned Dr. *Moore*, in his Preface to the *Myſtery of Godlineſs*, hath many plain and pertinent paſſages to this point, aſſerting, "That it is an Antichriſtian uſe of Church-Go- "vernment to direct it to the upholding of uſeleſs or miſ- "chievous Opinions, ſcandalous Ceremonies and enſnaring "Inventions of men. And what is it, (ſaith he) but a No- "torious *Specimen* of Pride, thus to force others to acknow- "ledge, by making them profeſs to be of their Opinion? "And what but Injuſtice and barbarous Cruelty to afflict men "for what they cannot help, and in what they do not ſin? "And what but plain Rebellion againſt God to wreſt his "Scepter out of his hand, by which he ruleth in the Conſci- "ences of men, and to uſurp this Empire to themſelves? And again, laſtly, ſaith he, "A mutual Agreement in bear- "ing with one anothers Diſſents in the Non-fundamentals of "Religion, is really a greater Ornament of Chriſtianity, "than the moſt exact Uniformity imaginable, it being an "eminent Exerciſe of Charity, the flower of all Chriſtian Graces, and the beſt way, I think, at the long-run, to make the "Church as uniform as can juſtly be deſired. Thus far the Dr. *Dr. Moore.*

To

Mr. *Chillingworth.*

To this purpose also the great *Chillingworth* in his 4th Chapter, Sect. 16. speaks thus: "This presumptuous Imposing of the senses of man upon the words of God, and the special senses of men upon the general words of God, and laying them upon mens Consciences together, under the equal penalty of Death and Damnation. This vain conceit that we can speak of the things of God, better than in the words of God: This Deifying our own Interpretations, and tyrannous Inforcing them upon others; This restraining of the word of God from that latitude and generality, and and the Understandings of men from that liberty wherein Christ and his Apostles left them, is and hath been the only foundation of all the Schisms of the Church, and that which makes them Immortal, the common Incendiary of Christendom, and that which tears in pieces, not the Coat, but the Bowels and Members of Christ, *Ridente Turca, nec dolente Judæo:* Take away these walls of separation, and all will quickly be one; take away this persecuting, burning, Cursing, damning of men, for not subscribing to the words of them as the words of God; let those leave claiming Infallibility who have no title to it; and let them who in words disclaim it, disclaim it also in their Actions: In a word, take away *Tyranny*, which is the Devils Instrument to support Errors, and Superstitions, and Impieties in the several parts of the world, which could not otherwise long withstand the power of Truth; I say take away *Tyranny*, and restore Christians to their just and full liberty of Captivating their understandings to Scripture only, and as Rivers when they have a free passage run all to the Ocean; so it may well be hoped by Gods blessing, that Universal liberty thus Moderated, may quickly reduce Christendom to Peace and Unity. These thoughts of peace, saith he, I am perswaded come from the God of peace, and to his blessing I commend them.

This Book of Mr. *Chillingworths* was licensed by *R. Bayly* Vicechancellor of *Oxford* Dr. *Purideaux Reg. Profess?* Dr. *Fell*, and Dr. *Stradling*.

Dr. *Stillingfleet.*

And Dr. *Stillingfleet* most excellently in his *Irenicum* to the same purpose, tells us in the preface "That Christ who "came to take away the Insupportable Yoke of the Jewish "Ceremonies, certainly did never intend to gall the Necks of the

Diſciples with another inſtead of it, and it would be ſtrange the Church would require more than Chriſt himſelf did, and make more conditions of Communion then our Saviour did of Diſcipleſhip.

The Grand Commiſſion the Apoſtles were ſent out with was only to teach what Chriſt had commanded them, not the leaſt intimation of any power given them to impoſe or require any thing beyond what he himſelf had ſpoken to them, or they were derected to by the immediate guidence of the Spirit of God; And again Declares thus, that without controverſy the main of all the Diſtractions, Confuſions, and Diviſions of the Chriſtian World, hath been by Adding other Conditions of Church Communion then Chriſt hath done.

And ſpeaking of the Grand Reaſon our firſt Compilers of the Common Prayer had in taking in ſo much of the popiſh Service, which was to gain over the Papiſts to them, Deſires that their Charity therein to the Papiſts may not be a Breach of Charity to the Proteſtants: his words are theſe,

And Certainly thoſe holy men who did ſeek by any means to Draw in others at ſuch a Diſtance from their Principles as the Papiſts were, did never intend by what they did for that end to Exclude any Truly Tender Conſciences from their Communion; That which they laid as a Bait for them, was never intended by them as a Hook for thoſe of their own Profeſſion.

Dr. *Taylor* in his *Ductor Dubitantium* tells us wittily, that for a Triſling Cauſe to Cut off a man *(which our Lay Chancellors ſo familiarly do)* from the Communion of the Church is to do as the man in the Fable, eſpying a Fly upon his Neighbours Forehead, went to beat it off with a Hatchet, and ſo ſtrook out his Brains. Dr. *Taylor.*

Dr. *Tilleſon* in his Sermon before the Parliament on *Luke* 9.55 page 156. *You know not what manner of Spirit you are of? Which is as if he had ſaid, you own yourſelves to be my Diſciples, but do you Conſider what Spirit now Acts and Governs you, not that ſurely which my Doctrine Deſigns to mold and faſhion you into, which is not* (ſaith he) *a Furious and Perſecuting and Deſtructive Spirit, but mild and gentle and ſaving, Tender of the Lives and Intereſts of men even of thoſe who are our Greateſt Enemies, you are to Conſider that you are not now under the Rough and Severe Diſpenſation of the Law, but under the Calm and Peaceable Inſtitution of the Goſpel, To which the Spi-* Dr. *Tilliſon.*

rit of Elias *though a good man would be altogether unſuitable, but under the Goſpel intollerable, for that deſigns univerſal love and peace and good will, and now no difference of Religion, no pretence of zeal for God and Chriſt, can warrant and juſtify thy paſionate and fierce thy vindicative and Exterminating Spirit.*

To theſe we might add the Worthy Sayings of Biſhop *Uſher*, *Davenant Hall*, which the Late Worthy Author of the Proteſtant Reconciler, hath Furniſhed us with and many more but let theſe Suffice only for a Concluſion: Take a Paſſage of the Lord *Caſtlemains*, A Great Papiſt Husband to the *Dutches* of *Cleveland*, in his Book againſt Dr. *Floyd*.

Lord *Caſtlemain.*

Sure ſaith he, theſe Men that Perſecute Others are Beſide themſelves, for, if they ſhould go but to Reckon themſelve up together, with all their Adherents, they would find they are not the Sixth Part of the Reformed People in England; and Adds, *Pag.* 18. That they have not much Reaſon to Reproach the *Roman Catholicks* for the *Pariſian* Maſſacre, that of *Ireland*, and the *Gun-Powder Plot* on the 5th of *November* 1605 Since that theſe Maſſacres were Committed, only upon thoſe Perſons whom *Rome* had Anathematiz'd, and Proſcrib'd as *Hereticks* and *Apoſtates*, and it was never known, That *Rome* perſecuted (as the Biſhops do) thoſe who Adhere to the ſame Doctrine and Faith with themſelves, and Eſtabliſhed an Inquiſiition againſt the *Bigots* among them, nor againſt the Profeſſors of the Strickteſt Piety.

And again tells us in another place, to this Purpoſe, That however the Prelates Complain of the Bloody Perſecution under Q. *Mary*, that it is Manifeſt their Perſecution Exceeds it, for under her (Saith he) there were not more then Two or Three Hundred actually put to Death, Whereas under their Perſecution there has above Treble that Number Been Stifled, Deſtroyed, and Ruined in their Eſtates Lives and Liberties, being (as is moſt Remarkable) Men for the moſt part of the ſame Spirit and Principle, with thoſe Proteſtants who Sufferred under the Prelates in Q. *Maries* Time.

In the next place, as a further Witneſs againſt Impoſition and Perſecution; Take the following Declared Senſe, and Suffrage of ſeveral of our Kings, *viz.*

Bede

Bede L. 1. ch. 26. tells us, *That King Ethelbert Declared after he Profeſſed the Chriſtian Religion, that he would compel none; Having been inſtructed that it was contrary to the Chriſtian Religion, which ought to be vollentary not compulſive.*

King James *affirmed, That for Concord there is no nearer way then diligently to ſeparate things neceſſary from unneceſſary, and beſtow all our labour, that we may agree in the things neceſſary, and that in things unneceſſary, which are moſt of the Rites and Ceremonies, there may be a Chriſtian Liberty allowed.* Apud Cauſ. Ep. ad Car. Perron.

King Charles 1ſt. In his Declaration, Anno 1641. Sayeth thus: *As for Differences amongſt our ſelves for matters indifferent in their own Nature concerning Religion, we ſhall in tenderneſs to any number of our loving Subjects very willingly comply with the advice of our Parliament, that ſome Law may be made for the Exemption of Tender Conſciences, from puniſhment or Perſecution for ſuch Ceremonies, and in ſuch Caſes which by the Judgment of moſt men are held to be matters indifferent.*

His Preſent Majeſty in his Declaration from Breda, April 4. Beſpeaks thus: *We do declare a Liberty to Tender Conſciences, and that no man ſhall be diſquieted or called in queſtion for Differences in Opinion, which do not diſturb the Peace of the Kingdom.*

Which was alſo the Declared Sence of moſt of the Nobiliey and Gentry at that time to which they ſubſcribed their Names.

His Majeſties Speech to both Houſes; Feb. 10. 1667. Declares thus, viz. *One thing more I hold my ſelf Obliged to recommend unto you at this Preſent, which is that you would ſeriouſly think of ſome Courſe to beget a better Union and Compoſure in the minds of my Proteſtant Subjects in matters of Religion, whereby they may be induced, not only to ſubmit quietly to the Government, but alſo chearfully give their aſſiſtance to the Support of it; And,*

In his Declaration of Indulgence, March 15. 1671. Saith *That it was evident by the ſad experience of twelve years, that there was very little fruit of all thoſe forcible Courſes, and many frequent wayes of Coercion that we have uſed for the reducing all erring or diſſenting perſons; And thereupon granted his Indulgence.*

Again in his Speech to both Houſes 1678. Says thus: *I meet you here with the moſt earneſt deſire that man can have to*

Unite the minds of all my Subjects both to me, and one to another, and Resolve it shall be your Fault if the Success be not suitable to my Desires.

Hereupon the Parliament in Obedience to his Gracious Direction, did afterwards for the Relieving and better Uniting all his Protestant Subjects; Declare in their Vote Nemine Contradicente, Jan. 10 1680. *That it is the Opinion of this House that the Prosecution of Protestant Dissenters upon the Penal Laws, is at this time grievous to the Subject, a Weakning the Protestant Intrest, an Encouragement to Popery, and Dangerous to the Peace of the Kingdom. And* No. 6 1680. *Resolved* Nemine Contradicente, *That it is the Opinion of this House that the Acts of Parliament made in the Reign of* Q. E. *and* K. James *against Popish Recusants, ought not to be extended against Protestant Dissenters, having divers Laws under Consideration, as his Majesty directed for the Releiving, Composing and Uniting the Protestants. Still having passed both Houses for Repealing the* 35*th. of* Elizabeth.

Thus you see that Imposition and Persecution for Conscience, doth not only simbolize with Antichrist, but is in the highest contradiction to the Name, Nature, Gospel, and Followers of Christ, a violent infringer of the Law, and light of nature [*of doing to others as he would be done unto*] *as well as the Royal Law of loving our Neighbour as our selves, and in utter enmity, not only to these, nor thy Sentiments of our Learned and Great Men, but of our Latter Kings and Parliaments.*

As a farther Ratification and Confirmation that our *English* Service and Ceremony was from the *Popish* Race and Succession; Take this following Historical Account; Given us by some Eminent Writers, and Famous Sons of the Church of *England.*

Cambden in the Life of Q. *Elizabeth.*

Cambden in the Life of Queen *Elizabeth*, assures us, *That the Change of Religion was not in her time Suddenly made but by Little and little, by Degrees, for the* Roman Religion *Continued in the same State it was; First, a full Month and more, After the Death of* Q. Mary, *The* 27*th of* December *it was Tollerated to have the Epistles, and Gospels, the Ten Command-*

ments

ments, the Symbole, the Letany, and the Lords Prayer, in the Vulgar Tongue: The Twenty Second of March *the Parliament being Assembled, the Order of* Edw 6. *was Re-established, and by Act of the same the whole use of the Lords Supper Granted under both kinds; The 24th of* June *by the Authority of that which Concern'd the Uniformity of publick Prayers, and Administration of the Sacraments, the Sacrifice of the Mass was abolished, and the Liturgy in the* English *Tongue more and more Established, In the Month of* July, *the Oath of Allegiance was Proposed to the Bishops, and other Persons; And in* August, *Images were thrown out of the Temples and Churches, and Broken and Burnt.*

Thus far *Cambden* Gives us the Steps Queen *Elizabeth* took in the Reformation, what She cast off by Degrees, and so Consequently, what she Retained, Which was the Rest of the Popish Rites and Ceremonies, and which She had a Great Love to, and Liking of which was the Reason there was no Greater Alteration.

Whereof we have this Account from Dr. *Burnet*, in his History of Reformation. Dr. *Burnets* History of Reformation.

Queen Elizabeth *Receiving some Impressions in her Fathers Reign, in Favour of such Old Rites as he had still Retained, and in her own Nature, Loving State, and some Magnificence in Religion (as well as in every thing else) She Thought that in her Brothers Reign they had Stript it too much of External Ornaments, and had made their Doctrine too Narrow in some Points, therefore She intended to have some things Explained in more General Terms, that so all Parties might be Comprehended by them, She Inclined to keep up Images in Churches,* and to *have the Manner of Christs Presence in the Sacrament, Left in some General Words, That those who Believed the Corporal Presence might not be Drawn away from the Church, by too Nice an Explanation of it.* So far Dr. *Burnet.*

In Pursuance of these Resolves the Queen Attempts the Accomodating matters of Religion, so unto the *Romish* Clergy as to take them into the Communion of the Church of *England*, as Dr. *Heylin* affirms; She so Effectually Compassed that for several years the Papists Continued in the Communion of the Church, and when they did forsake it it was not because they Approved not of our Liturgy, but upon politick Cosiderations, and because the Counsel of

Trent

Trent had commanded it, and Pope *Pius* the 5th had Excommunicated the Queen, and Discharged her Subjects from their Allegiance, and made the Going, or not Going to Church, a Sign Distinctive to Difference; A *Roman Catholick* from an *English* Protestant.

Concerning which, take Dr. *Heilins* own words in his History of Queen *Elizabeth*.

There past another Act for Recommending and Imposing the Book of Common Prayer and Administration of the Sacraments according to such Alteration and Correction as were made therein by those who were Appointed to Revise it, as before is said; in the pursuance of which Service, there was great care taken for the Expunging all such passages in it, as might give any Scandal or Offence, to the Popish Party, or be urged by them in their Excuse for their not coming to Church, and joyning with the rest of the Congregation in Gods Publick Worship. In the Letany first made and published by K. Henry *the Eighth, and afterwards continued in the two Liturgies of K.* Edward the sixth; *There was a Prayer to be delivered from the Tyranny and all the detestable enormities of the Bishops of* Rome, *which was thought fit to be Expunged as giving matter of Scandal and Dissatisfaction to all that Party or that otherwise wished well to that Religion. In the first Liturgy of K.* Edward, *The Sacrament of the Lords Body was Delivered with this Benediction; That is to say, The Body of our Lord Jesus Christ, which was given for the* preservation of thy Body, and Soul, to Life Everlasting; &c. *The Blood of our Lord Jesus,* &c. *Which being thought by* Calvin *and his Disciples, to give some Countenance to the Gross and Carnal Presence of Christ in the Sacrament (which passeth by the Name of Transubstantiation in the School of* Rome, *) was Altered into this Form into the said Liturgy,* That is to say, *Take and Eat this in Remembrance that Christ dyed for thee, and feed on him in thy heart by Faith with Thanksgiving;* Take and Drink this, &c. *But the Revisors of the Book joyned both Forms together, least under colour of Rejecting a Carnal, they might be thought also to Deny such a Real Presence as was Defended in the writing of the Antient Fathers, upon which ground she Expunged also a whole Rubrick at the end of the Communion Service, by which it was declared, that kneeling at the Participation*

pation of the Sacrament was required for no other Reaſon then for the Signification of the humble aud grateful Acknowledgment of the Benefits of Chriſt, given therein unto the worthy Receiver, and to avoid that prophanation and diſorder which otherwiſe might have enſued, and not for giving any Adoration to the Sacramental Bread andWine there Bodily Received, or in regard of any Real or Eſſintial Preſence of Chriſts Body aud Blood, and to come cloſe to the Church of Rome, it was ordered by the Queens Injunctions; That the Sacramental Bread which the Book Required only to be made of the fineſt Flower ſhould be made round in faſhion of the Wafers uſed in the time of Q. Mary.

She alſo Ordered that the Lords Table ſhould be placed where the Altar ſtood that the Accuſtomed Reverence ſhould be made at the Name of Jeſus.

Muſick Retayned in the Church, and all the Old Feſtivals, obſerved with their ſeveral Eves, by which Complyances and Expunging of the paſſage before mentioned, the Book was made ſo paſſable amongſt the Papiſts, that for ten years they gencrally Repaired to their Pariſh Churches without doubt or ſcruple as is affirmed not only by Sir Edward Cook in his Speech againſt Garnet. and his Charge given at the Aſſizes held at Norwitch, but alſo by the Queen her ſelf in a Letter to Sir Francis Walſingham then her Embaſſador in France.

The ſame Confeſſed by Sanders alſo, in his Book De Schiſmate, and therefore Dr. Heilin in a few Pages after, adds, viz. And now we may behold the Face of the Church of England, as it was firſt ſetled and Eſtabliſhed under Q. Elizabeth, the Government of the Church by Arch-biſhops, and Biſhops, &c. The Liturgy Conform to the Primitive Pattern [viz. of Popery] and all the Rites and Ceremonies therein Preſcribed, Accomodated to the Honour of God, and Encreaſe of Piety, The Feſtivals Preſerved in their former Dignity, Obſerved with all their Diſtinct Offices Peculiar to them, and Celebrated with a Religious Concourſe of all ſorts of People, the Weekly Faſts viz. Wedneſdays, Fridays, and Saturdays, The holy Time of Lent, The Embring Weeks, Together with the faſt of the Rogation; Severally kept by a forbearance of all kind of Fleſh, not now by Vertue of the Statute as in the Time of King Edw. but as appointed by the Church in her publick Callender before the Book of Common Prayer [So Correſpondant with Rome.] The Sacrament of the Lords Supper Celebrated in moſt Reverend Manner. The holy

ly Table Seated in the Place of the Altar. The People making their due Reverence at their first Entrance into the Church, Kneeling at the Communion; The Confession and the Publick Prayers, Standing up at the Creed, the Gospels, and the Gloria Patri, *and Using the Accustomed Reverence at the Name of Jesus, Musick Retained in all the Churches, in which, Provision had been made for the Maintenance of it; or where the People could be Trained up, at least to plain Song, all which particulars were either Established by the Laws, or Commanded by the Queens Injunctions; or otherwise Retained, by Virtue of some Ancient Usuages, not by Law Prohibited; Nor is it much to be Admired, that such a General Conformity to those Antient,* (viz. (Popish) *Usuages was constantly Observed in all Cathedrals, and the most part of the Parish Churches; Considering, how well they were Presidented by the Court it self, in which the Liturgy was officiated every day, both Morning and Evening, not only in the Publick Chappel, but the Private Closet, Celebrated in the Chappel with Organs, and other Musical Instruments, and the most Excellent Voices of Men and Children, that could be got in all the Kingdom, the Gentlemen and Children in their Surplices, and the Priests in Copes as oft as they Attended the Divine Service at the Holy Altar, The Altar furnished with Rich Plate, Two fair Guilt Candlesticks, with Tapers in them, and a* Massy *Crucifix of Silver in the midst thereof,* which last *remained there for some years, till it was Broke in pieces by* Pach *the Fool (no wiser man daring to undertake such a Desperate Service) at the Sollicitation of* Sir Frances Knoles, *the Queens near Kinsman, by the Carles, and one who openly appeared in Favour of the Schism at* Frankford; *the Antient Ceremonies Accustomably observed by the Knights of the* Garter; *in their Adoration towards the Altar, Abolished by King* Edward *the 6th, and revived by* Queen Mary, *were by this Queen Retained as formerly in her Fathers Time, for which she Received both Thanks and Honour from the very Enemies,* [viz. the Papists] *as Appears by* Hardings *Epistle Dedicatory, before his Answer to the Apology,* So far Dr. *Heilin.*

Thus from what the Sons of the Church *Cambden*, and *Burnet*, and *Heilln* have Affirmed,

'Tis Apparent that Queen *Elizabeth* had a Natural Propension to favour the Papists, and that this was Discovered by her making thk Terms of Communion much more easie

to

to the Papiſts then in K. *Edwards* Time, whereby ſhe became the more Difficult and Arduous to the Proteſtant Diſſenters, and whom ſhe Rigorouſly Proſecuted for their Diſſents; *Cambden* Informs us, *That about the year* 1583. *The Queen* [*Who held it for a Maxim, that ſhe ought not to be more Remiſs in Eccleſiaſtical Affairs*] *Advancing* Whitgift *from the Sea of* Worceſter *to that of* Canterbnry; *above all Commanded him to Re-eſtabliſh the Diſcipline of the Church of* England, *that as then lay Diſmembred by the connivency of Prelates, The Obſtinacy of Innovaters, and by the Power of ſome Great Ones, whilſt ſome Miniſters uſing to their own fancy, new Rites of Services in their private houſes, utterly Condemning the Liturgy, and the Appointed Manner of Adminiſtring the Sacrament, as being in many things contrary to the Scriptures, and therefore many refuſed to go to Church, to Aboliſh which things, and to Reduce them in unity,* Whitgift *propounded three Articles to the Miniſters by them to be Subſcribed, but* [adds Cambden] *'Tis incredible what Controverſies and Diſputations aroſe upon this, what Troubles* Whitgift *ſuffered of certain Noble Men, &c.* How the ſaid *Whitgift* vexed the poor Diſſenters, what Letters were writ to him from the Counſel and Treaſurer Cicill upon their Complaints, and his Anſwers, you have at large in a late piece called the Harmony between the old and preſent Nonconformiſts, ſome ſmall abridgment thereof take as followeth, not unworthy of your notice, *viz.* in a Letter ſent unto the Archbiſhop of *Canterbury*, and Biſhop of *London*, from her Majeſties Council, *September* 20. 1584.

part of the Councils Letter to Archbiſhop of *Canterbury*, and Biſhop of *London*.

We have heard of late times ſundry complaints againſt a great number of Preachers, whereby ſome were deprived of their Livings; ſome ſuſpended from their Miniſtry, and Preaching; eſpecially ſuch who inſtruct the people againſt your Spiritual Courts; advancing their profits by ſuch kind of proceedings, and particularly the lamentable eſtate of the Church in the County of Eſſex, Where there is a great number of Zealous and Learned Preachers ſuſpended from their Cures the vacency of their places for the moſt part without any Miniſtry, or Preaching, Prayers, and Sacraments, and in ſome places of Certain Appointed to thoſe void Rooms, being perſons neither of Learning, nor of good Names, and in other places of the Country, a great number notoriouſly unfit Chargable with Ignorance, and with great enormous faults,

as Drunkenneſs, filthineſs of Life, Gamſters at Cards, hunting of Ale Houſes, and ſuch like, againſt whom we hear not of any Proceeding, but that they are quietly ſuffered to the Slander of the Church, to the offence of good people, yea, to the famiſhing them for want of good teaching, and thereby dangerous to the ſubverting of many Weaklings from their duties to God and Her Majeſty, by ſecret Jeſuits and Counterfiet Papiſts, &c.

Treaſurer *Berleighs* Letter to Arch-Biſhop *Whitgift.*

And in a Letter to the Arch-biſhop, by the Lord Treaſurer *Barleigh*, Dated *July* 5. 1584. it is ſaid;

It may pleaſe your Grace, I am ſorry to Trouble you ſo often as I do; But I am more Troubled my ſelf, not only with many private Petitions of Sundry Miniſters Recommended from Perſons of Credit, for peaceable perſons, yet Greatly Troubled, but alſo am I dayly now Charged by Counſellers and Publick Perſons to neglect my duty in not ſtaying theſe your Graces Proceedings, ſo vehement, and ſo general againſt Miniſters and Preachers as the Papiſts, thereby are greatly Encouraged, and evil diſpoſed perſons animated, and thereby the Queens Majeſties Safety Endangered, With theſe kind of Arguments I am dayly Aſſaulted, and now my Lord, I am come to the ſight of an *Inſtrument of* 24 *Articles of great length and Curioſity, formed in a* Romiſh *Stile; to Examine all manner of Miniſters in this time without Diſtinction of perſons; Which Articles are Intituled,* Apud Lambeth, May 1581. *To be Executed* ex officio mero, &c. *Which Articles I find ſo Curiouſly Penned, ſo full of Branches and Circumſtances, and I think the Inquiſitors of* Spain *uſe not ſo many queſtions to Comprehend and to Trap their Preys, I know the Canoniſts can defend theſe with all their Particles, but ſurely under your Graces Correction, This Judicial and Canonical Sifting of poor Miniſters is not to Edify and Reform, and in Charity I think they ought not to anſwer to all theſe Nice Points, except they were very Notorious Offenders in Papiſtry or Hereſy, I write with the Teſtimony of a Good Conſcience,* &c. *This kind of Proceeding is too much Savouring the Romiſh Inquiſition, and is rather a Device to ſeek for Offenders, then to Reform any; and in another Letter adds, Seeking rather by Excommunication to urge them to Accuſe themſelves, and then puniſh them.*

Arch Biſhops reply.

The Arch Biſhop makes a large reply, In it Saith thus---- "I have taken upon me the defence of the Religion and Rites "of this Church of *England*, to appeaſe the Sects of Schiſms, therein

" therein to Reduce all the Miniſtry thereof to Uniformity " and due Obedience ; Herein I intend to be Conſtant and " not to Waver with every Wind, The which alſo my place " my perſon, my duty, the Law, Her Majeſty and the Good- " neſs of the Cauſe doth Require of me, and wherin your " Lordſhip and Others all things Conſidered ought in duty " to Aſſiſt and Countenance me ; It is ſtrange that a man in " my place dealing with ſo good Warranties as I do ſhould be " ſo encountred and for not yielding, ſhould be accounted wil- " ful, but I muſt be Contented, *Vincit qui patitur*--. And if my " friends herein forſake me, I truſt God will not, neither the " Law, her Majeſty, who hath laid the Charge on me, and " are able to protect me.

Many were the Severe Laws made againſt the Nonconformiſts, which were put in Execution with Great Cruelty, To the Suſpending Impriſoning and Executing many of the Faithful Servants of Chriſt in this Queens Reign, whereof *Fuller* in his Eccleſiaſtical Hiſtory gives a particular Account.

In the next place I ſhall give you ſome Confirmation of the Truth of the prevalency of Popery under a Proteſtant Mask, in the Rites and Ceremonies impoſed in theſe and ſucceeding times by the witneſs Born by ſeveral Eminent Diſſenters, which we find upon Record in ſeveral Books, *viz.* A Book called the Regiſter, another the Abridgment which was a Book Delivered to King *James* by the Miniſters of *Lincoln* Diocеſs Anno 1605.

In the Regiſter page 3. we have the 24 Articles agreed in the Synod, and Confirmed by the Queen Exhibited to Mr. *Edward Dering*, and his Anſwers thereto, Anno 1573. whereof Receive his Anſwer to the firſt Article, The Article was " whether the Book Intituled the Book of Common Service " allowed by publick Authority in this Realm is to be " allowed in the Church of God, by Gods Word or no? " To which he replyed, That

" The Similitude that this Book hath with the Form of " Prayer which the Papiſts uſed, I think declineth from the " Equity of thoſe Laws, Deut. 7. 25. 12. 30. 18 4. Which Thing our Fathers ſo much Regarded in the Primitive Church, " that their Books are full of great Complaints againſt all " Similitude to be had with the Gentiles, yea the Second

Council of Bracca *made a Decree, that no Christian should have either Bay-leaves or Green Boughs in their houses, because the Gentiles so Accustomed, and at this day, all Reformed Churches in* France, Polonia, Helvetia, Scotland *and other places have Changed that Form of Prayers which Pound new of all Ages, if we shall not Condemn the Rebuke of the Apostle I think will Teach us,* 1 Cor. 14. 36. Came the Word of God out from you, or came it else unto you only.

Secondly, We have the Psalms Venite, *Benedictus,* Magnificat, nunc Demittis *usual in our Ministry of which we can give no good reason, nor I see no cause why we should more leave out* Ave Maria, *and because of putting the Scriptures again into the Epistles and Gospels (which was not heard of before the days of Popery) I dare not Avow that this is that Reverend handling of the Scriptures, and the right dividing of the Word of Truth which Saint* Paul *Requireth,* 2. Tim. 2. 15:

Thirdly, the great Inconveniency which hath followed this Book while it hath Maintained an Unlearned Ministry, and made it thought sufficient to have the Service Read wherein we have made the Spirit of God to speak in vain, 1 Tim. 3. 12. *Which Requires the Ministers of the Gospel to be apt to Teach and to exhort and Reprove,* Tit. 1. 9. *This is an other Cause why I cannot Subscribe unto the Book, that it hath all things answerable to the Word of God.*

But the Abridgment is much more full, bringing Arguments from the Scripture, The Fathers, the Old Reformers, and our own Old Protestant Doctors against it whereof I shall give this followving Account

First, it is contrary to the Word of God to use such Ceremonies in the Worship of God as man has devised if they be notoriously known to have been of old and still to be abused unto Idolatry and Superstition by the Papists, especially if the same be now of no necessary use in the Church, where note that the Ceremonial part of the English Service that is like unto that of the Romish, is what has been abused by the Papists to Idolatry or Superstition but yet are not so necessary to Divine Worship, but that the Worship may be Compleat, Devout and orderly without them which appears say they.

First by the Second Commandment which forbids all provocation unto Spiritual Fornication as the 7th doth unto that which is Carnal:

Secondly

Secondly, by the Commandment and Direction God hath given us in his Word to Separate our ſelves from Idolators, and be as unlike to them, as may be, eſpecially in their Religions, Obſervations and Ceremonies, to aboliſh not only all Idols, and that ſo as we may beſt ſhew our utmoſt Deteſtation to them, and root out the very memory of them.

Thirdly, By the Equity and Reaſons of theſe Commandments which we find ſet down in Holy Scripture, viz. 1. The deteſtation which the Lord our God (being a Jealous God) beareth unto Idolatry, and all the Inſtruments and Tokens thereof as unto Spiritual Whoredom.

Secondly, That it cannot be ſaid ſincerely we have Repented of the Idolatry of our Forefathers, unleſs we be aſhamed of, and caſt away with Deteſtation all the Inſtruments and Monuments of it. Thirdly, That we ſhall be in danger to be Corrupted in the Subſtance of Religion and Purity of Doctrine; and even to fall back again to Idolatry, if we Conform our Selves to Idollatrous Ceremonies, yea, if we ſhew not all Deteſtation unto them. Fourthly, That our Conformity with Idolators in their Ceremonies wherein they Repoſe the greateſt part of their Religion will be a ſpecial means to harden them in Superſtition. Fifthly, That ſeeing the Pope is revealed to be that Great Antichriſt, and his Idolatry troubleth the Church at this day more than any other, and our people Converſe more with Papiſts, than with any other Idolators, there is more danger in the Retaining of the Ceremonies and Relicks of Popery, then of any other Idolatry whatſoever.

"By the Judgment of the Godly Learned of all Church-
"es, and Ages, who have Conſtantly Taught and given Te-
ſtimony of this Truth, That Chriſtians are Bound to Caſt
off the Ceremonies and Religious Cuſtoms of Pagans,
"Jews Idolators and Hereticks, and Carefully to ſhun all
"Conformity with them therein.

"In the Council of *Nice* it was Decreed, That Chriſti-
"ans might not keep the Feaſt of *Eaſter* at that Time nor in
"that manner the Jews did let us ſay they in nothing agree
"with that moſt deteſtable rout of the Jews.

And in another Councel That none ſhould faſt on the Lords
"Day, becauſe the Manachees had taken up that day to faſt
"in, That ſuch Altars as were ſet up in the Country, and
"High-ways in Memory of the Martyrs, ſhould be Aboliſh-
ed

"ed, and that Solemn Requeſts ſhould be made to the Em-
"peror, that all Reliques and Monuments of Idolatry might
"be utterly Deſtroyed; and this Decree vve find Cited by
"Dr. *Fulk*.

"In another Councel, That Chriſtians ſhould not Cele-
"brate Feaſts on the Birth-days of Martyrs, becauſe that
"vvas the manner of the Heathens. *Tertullian* is large and
"vehement in this point.

"*As ſaith he*, We may give nothing to the Service of an
"Idol, ſo may you borrow nothing from the Service of an
Idol, if it be againſt Religion to ſit at Table in an Idols Temple, What is it to be ſeen in the habit of an Idol? Thou that art a Chriſtian muſt hate thoſe things the Authors and Inventers whereof thou canſt not chooſe but hate.

Auſtin *himſelf Saith, if you would win* Pagans *leave all their Solemnites, forſake their Toyes.*

The Judgment of the Church of Scotland *in their Letter to the Biſhops of* England 1556. *from a General Aſſembly at* Edenborough, *thus writ if Surplice, Corner Cap and Tippet have been Badges of Idolators in the very Act of Idolatry, what have the Preachers of Chriſtian Liberty, and the open Rebukers of Superſtition to do with the dreſs of the Romiſh Beaſt, and in the Confeſſion of their Faith ſworn to by them, and the Kings Majeſty alſo; We find theſe words, we Deteſt all the Ceremonies and Falſe Doctrines of the Roman Antichriſt added to the Miniſtration of the True Sacraments, We Deteſt all his vain Rites, Signs and Traditions brought into the Church without the Word of God, Mr.* Rogers *that Holy Martyr would not Conſent to a Cannon that was to be made in K.* Edvvards *Days for the Clergies Conformity in Cap, Tippet and the reſt of the Apparel, unleſs it, might be Decreed, that the Papiſts for a Difference between them and others might be Conſtrained to wear upon their Sleeves A Challice with a Hoſt upon it.*

"Biſhop *Pilkington* misliked that in our Liturgy vve are
"ſo like the Papiſts in Marriage, and many other things;
" this ſaith he is our fault generally that vve differ not from
"them in all our Miniſtry.

Biſhop Billſon *Defending the Reformed Churches againſt a Slander of the Papiſts, Approvingly Reporteth thus of them, the Reformed Churches* Saith he, *are ſo far from Admitting the*

full

full doſe of your Hereſies, that by no means they can digeſt one Dram of your Ceremonies.

Dr. Humphrey Saith, *That we ought to Refuſe to Conform our Selves to the Enemies of God, in any of their Ceremonies, Profeſſing plainly his Deſire, and hope of the utter Aboliſhing of the Ceremonies of all the Monuments of Popiſh Superſtition, that yet Remain in our Church.*

Dr. Fulk Saith, *That if any man miſlike our Form of Service, as not differing ſufficiently from yours, he Sheweth his greateſt Zeal in Deteſtation of your Idolatry, and Blaſphemy; And again we abhor ſaith he, whatſoever hath but a Shew of Popery.*

Dr. Stucliff *maketh this one of his Prineipal Arguments againſt the Papiſts, that they have derived moſt of their Ceremonies and Cuſtoms from the* Jews *and* Pagans; *To the ſame Purpoſe Mr.* Greenham *and Mr.* Marbury.

That Agreeing with us, moſt of the Reformed Divines do hold

1. That thoſe Laws that we have Alledged out of the Old Teſtament againſt the Monuments of Idolatry, do bind us as much as they did the *Jews*, and from them they Conclude as we have done, That all Reliques of Popiſh and Heatheniſh Superſtition are to be Baniſhed out of the Church of Chriſt; of this Judgment are *Calvin, Martyr Grinæus, Wolphius Urſinus Machabeus, Zanchius, Simeterus, Zepperus*, our own Book of *Homilies, Dr. Fulk* and others.

2. That *Hezekiah Joſiah* and the Reſt of the Godly Kings of *Judeth* which ſhewed moſt Zeal in Aboliſhing thoſe things which had been Abuſed by Idolatry, did no more then they were bound by the Law of God to do, and that from their Example, the Argument holds ſtrong againſt the Monuments of Idolatry, now, becauſe all Chriſtians are Bound to Imitate their Zeal therein; Of this Judgment was *Auguſtine, Calvin, Martyr Wolphins Levator, Zanchjos Zaddeel Biſhop, Jewel Bilſon, Dr. Fulk, Dr. Raynold, Dr. Andrews, Mr. Perkins*, and Others.

3. That the Retaining of Popiſh Ceremonies, will certainly be a means to indanger the Doctrine that we profeſs, and to bring the People back to Popery; this was the Judgment of the People of *Saxony*, and them of *Hamburgh* and of *Luther*.

4. That the Retaining of the Ceremonies of Idolaters will

Cauſe

Cauſe them to inſult over our Religion, as if it could not ſtand without help from them, and to harden them in their liking of their own Idolatry, this Reaſon hath been uſed againſt Conformity with the *Jews* by *Conſtantine* the Emperor and by all the Fathers in the firſt Counſel of *Nice*, and againſt Conformity with the Papiſts, by *Brentius*, *Muſculus*, *Biſhop Jewel*, and Others.

5. We are Confirmed in this our Perſwaſion, that it is unlawful to Retain the Ceremonies of the Papiſts by Experience of the Great hurt they have done, and do Daily in the Church, for we find that ſome of the Learnedeſt of the Engliſh Papiſts, Namely, Martial Biſhow, and he that penned the Petition for the Papiſts which Dr. *Sutliff* and Mr. *Powel* have Anſwered, have by this Argument juſtifyed their Church and Religion, that we have borrowed our Ceremonies from them, yea ſome of them, as *Harding*, *Martial*, and he that Writ the Aſtrological Epiſtle for our *Engliſh* Papiſts have profeſſed that this was to them an Evident Argument, that Q. *Elizabeth* did in her Conſcience like well of their Religion, becauſe She liked and maintained their Ceremonies, and the Superſtitious Multitude do uſually defend the Bleſſing of themſelves, with Croſſing their Breaſts and Foreheads, by our Croſſing our Children in Baptiſm: So far the Abridgment.

Objection.

Another Objection is this, That whilſt they Separate for Indifferent, and about diſputable things, they do violate a known plain Poſitive Scripture, which enjoins the Inferiors to be Obedient, and Subject to their Superiors.

The *Proteſtant Reconciler* 2 part, urges it as an Objection brought againſt Diſſenters, Compar'd with 1 part p. 198. *That Seeing God hath enjoyned all Perſons to obey thoſe that have the Rule over them*, Heb. 13. 17. *and Submit themſelves, and to be Subject to the higher Powers, as to the Ordinance of God, and that for Conſcience ſake. He that can ſatisfie his Conſcience in his Refuſal ſo to do, muſt ſhew ſome Law of God as evidently forbidding his Obedience to what Superiors do enjoyn, as do theſe Scriptures command Obedience to them in* ALL LAWFUL THINGS:

And

And you tell us in your Scrupulous Conſcience, pag. 33. *That theſe things of a publick Nature belong only to our Superiors and Governors; and if they appoint what is unfit, indecent and inconvenient, they only are accountable for it; It is not the fault of thoſe that joyn in ſuch Worſhip, or yield to ſuch Injunctions* (NOT PLAINLY SINFUL) *for the ſake of Peace and Order.*

And the late moſt terrible Thunder-clap from the Bench, giving the Diſſenters in charge to the Grand Jury, as ſuch Deſpiſers of Authority, who had ſinn'd the unpardonable ſin, not to be forgiven them.

To which we ſay, That it is moſt certain that Obedience is due from Inferiors to Superiors, for Conſcience ſake, and for the Lord's ſake. But then that is limited to be only in the Lord; for if they who are his Miniſters, command any thing not agreeable to his Word, and plainly Sinful, though they may call them Indifferent things, Order and Decency, we are juſtifi'd with the Midwives, in diſobeying the King's command, *Exod.* 1. 17. and *Saul*'s Guard, in refuſing Obedience to the King, 1 *Sam.* 22. 17. and *Daniel* and the *three Children* in diſobeying the King, *Dan.* 3. 6. and with *Peter* and *John*, who refuſed to forbear preaching Chriſt at the Rulers command, telling them, *It was better to obey God than Man.* Though this abſolute obedience to Superiors (as you'l find) is an Argument principally urged, by men who have the Magiſtrate on their ſide, and their own Profit and Advantage concern'd, then Obedience to them is cryed up to be better than Sacrifice, and fall foul upon the Conſcientious, as Diſobedient, Seditious and Rebellious. So *Celſus* the Heathen, reproaches the *Chriſtians* for their forſaking their publick Aſſemblies, getting into Corners, diſobeying Authority. So all the time of *Popery* were the *Waldenſes*, *Wickliviſts*, *Lollards* and *Proteſtants*, branded with Seditions, Diſobedience to Authority, impugning the King and Queen's proceedings. And how doth *Bonner* lay the 13 *Romans* to the Martyrs, to require their Obedience and Subjection to all their *Mumſimus*'s and *Sumſimus*'s? But if the Tide be turn'd, and the Magiſtrate on the other ſide, then the ſame men cry out againſt Impoſition and Perſecution, as it was with the *Arians* and *Orthodox*, under the ſeveral Emperors of different minds; the 13 *Romans* was in thoſe dayes uſed as the *Dutch*-man's Breeches to ſerve all occaſions, and always improved to eſtabliſh and inforce the

preſent Impoſitions by the Power and Religion which was uppermoſt. This reproves all our worthy Witneſſes, the *Waldenſes*, *Wickliviſts*, *Lollards*, &c. who bore up for Chriſt againſt all their Sanguinary Laws, Prohibitions and Commands, and thoſe who oppoſed *Jeroboam*'s Calf-Worſhip. This would eſtabliſh the Religion of the preſent Power, be it either *Judaiſm*, *Turciſm*, *Popery*, &c. and a conformity to it. But 'tis ſaid, you intend this ſubjection to Superiors, only in lawful things, things not plainly ſinful. Then if the Inferior be to judge what is Unlawful, and plainly Sinful, the Controverſie is at an end. If they command lawful things, they command no other than God has commanded, which makes it lawful, then Obedience (as due) is given to God. If they command in the things of God any other than lawful, or what he has required, they have no Authority ſo to do; and we Sin not in Diſobedience by your own Rule, if they command ſinful or unlawful things.

As to thoſe things of an Indifferent Nature, or things not poſſi-tively forbidden, under which is included all the Rites and Ceremonies injoyn'd by man, whereof no Word of God for. We know of no ſuch things; all the Rites, Services and Ceremonies to be obſerved and injoyned in Gods Worſhip, being neceſſary things, and no negative Articles of Faith, as before.

Objection.

Object. But is it not manifeſt, that Perſons who preſume to ſeperate from the Religion eſtabliſhed by Law, are uſually of turbulent, ſeditious, factious Spirits? otherwiſe what means thoſe ſenſible Impreſſions that have lately been made upon Authority, expreſſed by the publick Declaration, manifold Addreſſes, and Pulpit Alarms, reflecting upon them as to the PLOT, and the Severity uſed by putting the Penal Laws in execution againſt this ſort of People in City and Country?

Anſwer to the Objection.

Its very true that Preſs and Pulpit, late Declaration, Weekly Addreſſes, and ſevere Uſage both in City and Country ſpeaks this Language. But 'tis not therefore true, that the Diſſenters are guilty of Sedition, Treaſon and

and Rebellion, becauſe the Truth and Innocency of Gods Church and People (as traduced to Authority) have been ſo falſly and maliciouſly branded and handled all along, which may be ſome Relief to them under their preſent Tryals and Sufferings; Suggeſtions, Calumnies and Outcrys being no Proofs.

Did not the Church of old pathetically complain of the very ſame Uſage? *The Mouth of the Wicked and Deceitful are opened againſt me, they have ſpoken againſt me with a Lying Tongue, they compaſſed me about with words of Hatred, and fought againſt me without a cauſe*, Pſal. 09. 2, 3. So no New thing.

And again, *They that hate me without a cauſe, are more than the Hairs of my Head; they that would deſtroy me, being my Enemies wrongfully, are mighty: for lo, they lie in wait for my Soul; the mighty are gathered againſt me, not for my Tranſgreſſion, not for my Sin, they run and prepare themſelves without my fault*, Pſal. 69. 4. 59. 34.

And further, *Mine Enemies* (ſaith the Church) *reproach me all the day; and they that are mad againſt me, are ſworn againſt me* [It ſeems they wanted not perjured Informers in thoſe days] Therefore prays,

Let not them who are my Enemies wrongfully rejoyce over me, neither let them wink with the Eye, that hate me without a cauſe; for they ſpeak not Peace, but deviſe deceitful Matters againſt them that are quiet in the Land.

Was not the Slander, wherewith the Adverſaries of the Church reproacht them in *Ezra*'s and *Nehemiah*'s time, *viz.* (that for their peaceable attending upon the Lord, they were eſteem'd,) *A Rebellious and Factious People, and hurtful to Kings, moving Sedition*, Ezra 4. 15. Neh. 6. 6.

And was not this the Accuſation of wicked *Haman* againſt Gods People, that becauſe they diſſented from the Religion eſtabliſhed by Law; *having Laws contrary to the Kings Laws, therefore as Seditious and Rebellious they ought to be cut off, and not ſuffered to live*, Eſth. 3. 8, &c.

Were not the three eminent Diſſenters in *Nebuchadnezzar's* time ſo treated for their Non-conformity to the Religion eſtabliſhed by Law, and as *Turbulent, Stubborn, Factious, Diſobedient* and *Rebellious, caſt into the Fiery Furnace?* Dan. 3.

And afterwards, *Daniel* upon the ſame ſcore flung to the Lyons, though his God and his Innocency pleaded his Cauſe againſt his malicious Treppanning Adverſaries [that could only in the matter of his God get the Advantag againſt him] *My God* (ſaith he) *hath ſent his Angels and ſhut the Lyons Mouthes: foraſmuch as before him Innocency was found in me, alſo before thee, O King, have I done no hurt,* Dan. 3. 21, &c. And what become of their malicious Accuſers, afterwards you there underſtand.

Luke 20 21, &c. Neither did our Saviour himſelf, who was ſo meek, gentle and innocent, ſo harmleſs and inoffenſive, meet with other meaſure, being directly ſo dealt with.

Did not the Trepanners aſſault him? For is it not ſaid, *They watched him, and ſent forth Spyes, which ſhould feign themſelves juſt Men, that they might take hold of his words, that they might deliver him unto the Power and Authority of the Governour. And they asked him, ſaying, Maſter, we know that thou ſayeſt and teacheſt rightly; neither acceptеſt thou the Perſons of any, but teacheſt the Way of God truly. Is it lawful for us to give Tribute unto* Cæſar, *or not?* There was the catching Queſtion. And to which, though by his Practice, working a Miracle to pay Tribute, *Mat.* 17. 27. and his preſent Anſwer, he ſtopt their mouthes; yet it would not ſerve his turn, but ſtoutly do they accuſe him of the very *Sedition* and *Treaſon* they deſigned to make him guilty of. And they began to accuſe him, ſaying, *We found this fellow perverting the Nation, and forbidding to give Tribute to* Cæſar, *ſaying, that he himſelf is Chriſt, a King, and they were not* Cæſars *Friends who ſayd otherwiſe,* Luke 23. 2, &c. Upon which he was caſt, condemned and put to Death, and the Inſcription wrote over him, (to juſtifie his Crucifixion) was, *THIS IS THE KING OF THE JEWS.* Though he was altogether Innocent, having done no Violence, *Neither was Guilt found in his Mouth, but under all their Miſchief and Spite with Meekneſs and Patience committed himſelf to him who judgeth Righteouſly:* Giving us therein alſo an Example how we ſhould behave our ſelves under like Circumſtances.

And

And ſo they dealt with his Followers afterwards; did they not draw *Jaſon* and the Brethren unto the Rulers of the City? crying, *Theſe that have turned the World up ſide down, are come hither alſo. And theſe do all contrary to the Decrees of* Cæſar, *ſaying, There is another King, one Jeſus; and they troubled the Rulers of the People when they heard theſe things,* Acts 17. 6, 7.

And ſo they laid many and grievous things againſt *Paul*, which they could not prove. *viz. That he was a Peſtilent Fellow, a mover of Sedition throughout the World,* Acts 25. 7. and 24. 5. And what was this for, but the preaching and practiſing the Precepts and Doctrine of the Goſpel, to make men holy and happy?

And did they not ſo deal with the Chriſtians in the dayes after the Apoſtles, as *Juſtin Martyr*'s and *Tertullian*'s Apologies, and *Origin*'s Defence againſt *Celſus* make manifeſt? How all manner of Evil is charg'd againſt the Diſſenters in thoſe dayes falſly? How Vicious and Seditious in their Conventicles? What Deſpiſers of Dignities? What Enemies to *Cæſar*? And whatever publick Evil or Calamity befell, it muſt be laid to the Chriſtians charge, and to the Lyons they muſt go, right or wrong for the ſame. If *Nero* has a mind to burn *Rome*, it is but laying it to the Chriſtians charge, and that's enough.

And was it not juſt ſo they dealt with our fore-Fathers, the *Waldenſes*, *Wickleviſts*, *Lollards*, and the *Proteſtants* in the *Marian* dayes, as Turbulent, Factious, Seditious, Reſiſters of Authority, &c?

And may not we truly ſay, as it was then, ſo it is now? And may not you your ſelves, who ſo carry it to your diſſenting Brethren, expect the ſame meaſure from that Generation of men, if they ſhould get an Advantage again in this Nation? as our Saviour tells you, *Mat.* 7. 1, 2.

It is no new thing, you ſee, to have Innocency and Truth falſly and injuriouſly charged, and treated as Sedition and Treaſon.

And may not the diſſenting Party, notwithſtanding all the Rage, Noiſe and Clamour, the many Provocations by malicious Proſecutions, invading of Properties, Priviledges,

ledges, &c. Worrying of Informers and Souldiers, Fines, Confiſcations, Impriſonments, the Deaths, both in City and Country theſe two and twenty Years, challenge the worſt of their Enemies to come forth and produce any one thing wherein the Diſſenters (as Diſſenters) are juſtly to be charged with *Sedition*, *Treaſon* or *Rebellion*, [in this Nation] but that under all they have behaved themſelves meekly, patiently and ſubmiſſively, as becomes their holy Profeſſion?

And for this horrid Slander of being all engaged in a late *Plot*, [their Principles leading thereto;] 'tis like all the reſt. If to have been under the higheſt Provocations, and in the exerciſe of the greateſt Patience under them, renders them guilty, it may be ſomething: Otherwiſe, if Proofs be neceſſary to make People guilty, why have not the Witneſſes appeared? But this is but a pretence; for have they not ſuffered long before any Plot was talkt of?

But as to this, 'tis ſaid, Have not ſeveral been Impriſoned, ſome fled, and others executed about the Plot?

That ſeveral have been impriſoned, ſome fled and ſome executed, who have been reputed *Non Conformiſts*, is very true; and ſo have many more of the *Conformiſts*, I preſume, four for one of the other: Will it therefore be a fair way of Arguing, Becauſe ſo many of the *Conformiſts* are ſaid to be in the Plot, therefore all the *Conformiſts* of the Nation are guilty, and ought to be ſeverely handled. I remember it was thought a very unfair way of proceeding of old, becauſe *Coll. Wagſtaff* tranſgreſſed in the Weſt, that therefore my Lord of *Kingſtone* muſt be puniſhed in the North; nay, the whole party decimated for the ſame.

If ſome of the *Non-Conformiſts* are found Tardy upon good Proof, let them ſuffer the Penalty of the Law; but let not the Innocent be judged and puniſhed with the Guilty, muchleſs let not the Principle of Non-Conformity be judged, becauſe ſome have miſcarried under that Profeſſion; for by that Rule may not the pureſt ſtate of the Church, both in the Old and New-Teſtament, be cenſured

ſured and judged, who had their *Chora*'s, *Judaſſes* and *Diatrephaſſes* amongſt them?

But have they not appeared of late years very zealous and forward in Elections of Parliament-men, and other publick Officers in City and Country?

It is true, they have ſo, and ſo have the Conformiſts alſo, ten for one to their Number, both in City and Country; but what Tranſgreſſion is that? What Law have they broke in Voting according to their Conſciences, by endeavouring to bring ſuch into Truſt and Authority, as they have judged moſt Able and Honeſt, to ſerve their Country, in a time when we are told by the King and four Parliaments of a *POPISH-PLOT* to ſubvert the Government, and to Ruin us in all our Concerns?

But this as to Hereſie, Schiſm, Treaſon, Rebellion Plotting (that are charged upon us) I do ingeniouſly and fully ſo far own and acknowledge in my own behalf, and in all others that I know of this deſpiſed, reproached Number, that if to worſhip the God of our Fathers in the way of his own appointment, believing all things which are written in the Law and Prophets, be eſteemed Hereſie, we are Hereticks.

That if in Dr. *Pierce*'s Words (to juſtifie the Schiſm and Seperation from *Rome*) *To have recourſe to the Scriptures, conſulting thoſe Oracles, how things ſtood from the beginning, and only ſeperating from them we find Seperatiſts from the Primitive Church and Truth; we make Aſeceſſion that we may not partake of the* [Engliſh] Roman *Schiſm, and anſwering the Lord's expreſs Command,* Come out from amongſt them, be ye ſeperate, &c. 2 *Cor.* 6. *Rev.* 18. 4. be to be eſteemed Sedition, Schiſm and Seperation, we are Seditious, Schiſmaticks and Seperatiſts. *Primit. Rule of Reformation.*

If to own the Soveraignity of Chriſt (by whom all things were created, and by whom all things conſiſt, who to this end dyed, roſe again, and revived, that he might be Lord both of quick and dead, to whom the Father hath given all Power both in Heaven and Earth, King of Kings, and Lord of Lords) and Powers and Potentates as under him, in Conſcience to him, to whom you own

own every Knee muſt bow; and the King is but next and immediately under him, ſupream Head and Governor in all Cauſes Eccleſiaſtical and Civil, it being alſo ſtampt upon our Coyn, *Chriſto Auſpice Regno* [Chriſt the Kingdom's happy Guide.] If the owning and aſſerting his Soveraignity in chief, be Treaſon and Rebellion, we own we are ſuch Traytors and Rebels.

If in our Places and Stations, to endeavour the Defence of the *Engliſh* Government, Laws, Liberties and Properties, and to keep out the Pope's forreign uſurped Power, who has heretofore ſo tyranniz'd over Prince and People, both as to their Bodies and Souls, in theſe Nations, and to which all who have taken the *Oath of Allegance* are ſo ſolemnly engag'd, be to be eſteem'd Plotting and Plotters, we own our ſelves guilty of that Plot.

The

The CONCLUSION.

THus, *Sir*, you have at your *Friendly Call* and *Invitation* a fair and Impartial Examination of the Merits of the Cauſe, giving you the different Sentiments of the Guides on both ſides, in the moſt material *Objections* made by the one, and the candid *Anſwers* of the other, and how far your own Principles and Practice in ſeparating from Superſtitious, Idolatrous and Perſecuting bloody *Rome*, juſtifyes in many things, their Principles, as well as Practice, in ſeparation from you walking in their ſteps. The ſubſtance whereof for a concluſion I ſhall briefly ſum up, with ſome Reflections thereon in the following Queries, (*viz.*)

1. *Quary.* If your Anſwer to the Papiſts * calling for your Negative Proof from the Scriptures againſt their Idolatrous Foppiſh and unwritten Traditions be good againſt them, *viz.* that there needs no Negative Proof to diſprove them, becauſe they are not contain'd in *OUR ONLY RULE OF FAITH, THE BIBLE*, as pag. 5. Then whether the ſame Anſwer is not good from the Diſſenters, when you ask them the very ſame Queſtion, (which carries in it the whole of the Controverſie, as *Dr. Stillingfleet* obſerves, pag. 4.) viz. *That there needs no Negative Proofs to diſprove all the Rites, Services and Ceremonies in queſtion, becauſe none of them are contained in our* ONLY RULE OF FAITH, *where they ſay, They no more find* National Provincial Dioceſan Churches, (*your Government by*) Lord Arch-Biſhops *and* Biſhops, Deans, Arch-Deacons, Parſons, Vicars, Curats, Chancellors, Officials, your Conſecration of Churches and Prieſts, your Prieſts Garments, Altars, Liturgies, Singing-Service, Letanies, Bowing, Croſſing, Kneeling at Sacrament, Holy-Dayes, Faſts, Feaſts, Vigils; Then, the Popiſh Holy-Water, Salt, Oyl, Spittle, Baptizing of Bells, Exorciſms, Conjurations, Bowing to Images and Altars, and other ſuch like Fopperies, pag. 6, 7, 8.

* *Coſterus Inſtinct Chriſt.* lib. 20. ch. 10.—— *Hæc Sacris Literis non prohiberi atq; ſine peccato fieri poſſit, quia ubi non eſt Lex ibi nec prevaricatio.*

2. *Quæry.* If your own Pens do declare, that to enjoyn unnceſſary or indifferent things, *viz.* things not contain'd in the Scripture, in Gods Worſhip and Service as neceſſary, ought to be reputed an adding to Gods Word, a teaching for Doctrine the Commands of men, Superſtition, Will-Worſhip, or worſhipping God in vain, as pag. 12. then how can you avoid the ſame charge brought againſt you by the Diſſenters, when you (as ſelf-judged and condemned) do the ſame things? For are not your Rites and Ceremonies confeſſed by you to be *Indifferent* things, as pag. 9, 10. impoſed upon Diſſenters, as abſolutely neceſſary to the Excommunicating, or as much as lies in you, daming their Souls, ruining their Bodies and Eſtates, who Conſcientiouſly ſcruple and refuſe them, as pag. 11, 12, 13.

3. *Quæry.* If you do declare the Rites, Services and Ceremonies in the Liturgy are of *Primitive Antiquity*, and not of *Popiſh Novelty*, as pag. 14, 15. and that you have left (or ſeparated from) the Church of *Rome*, becauſe they have left Primitive Antiquity, and therefore the Diſſenters have no cauſe to boggle at, or ſcruple them as Popiſh. *But* if it appear to be quite otherwiſe, as the Examination of each particular ſeems to demonſtrate, as pag. 16, 17, 18, 19, 20, &c. *viz.* That they are not of Primitive Antiquity, but of Popiſh Novelty, and all of them fetch't from the Inſtitution of Popes and Popiſh Councils, and Canons, and not from Jeſus Chriſt and his New Teſtament Canons: If ſo, then firſt, Whether you do not betray much Raſhneſs and Weakneſs, (not to ſay with the Proteſtant Reconciler, one of your own) Falſhood and Hypocreſie? And, Secondly, Whether you do not thereby juſtifie the Diſſenters Separation from you, as warrantable, becauſe they ſeparate from you for being in the Practice of Popiſh Superſtition and unwritten Tradition, becauſe they are expreſly commanded by Chriſt, *To ſeparate and come out from ſuch unwarrantable Practices*; 2 Cor. 6. 14, 15, 6, 17, 18. Rev. 18. 4. *Leſt partaking of ſuch Sins, they ſhare of the threatned Judgments?* It being very diſhonourable, as well as dangerous to halt betwixt two. If God be God, he (but if *Baal*, he) is to be ſerved and followed.

To

To which purpoſe we find in that moſt remarkable Letter of *Biſhop Hall* to *Dr. Laud*, afterward Arch-biſhop of *Canterbury*, that which is very inſtructive upon this account, wherof therefore I ſhall preſume to give you this following part of it, viz. "*Reſolve* (ſaith he) *one way, and know* "*at laſt what you do hold, and what you ſhould caſt of either* "*your Wings or your Teeth; and loathing this Bate, like* "*Nature, be either a Bird or a Beaſt: If you muſt begin,* "*why not now? it is dangerous deferring that whoſe Want is* "*deadly, and whoſe Opportunity is doubtful. God cryeth out* "*with* Jehu, Who is on my ſide? Who? *Look at leaſt out* "*of your Window to him, and in a reſolute Courage caſt down* "*this* Jezebel, *&c.* Thus far the good *Biſhop*; which is a good Caution againſt Indifferency and Luke-warmneſs in the ſervice of Chriſt, agreeable to our Saviour, *Rev.* 3. to *Laodicea, I would thou wert either cold or hot, &c.*

4. *Quary.* If your ſelves have judged Popiſh Impoſition and Perſecution for Conſcience, to be Antichriſtian, Wolfiſh and beaſtly, wholly contrary to Chriſtianity, and the Lamb-like Nature of Chriſt; and that it is Injuſtice and barbarous Cruelty to afflict men for what they cannot help, and a plain Rebellion againſt God, by wreſting his Scepter, and uſurping his Empire over Conſcience out of his hand, the Principle it ſelf being ſo much decryed by ſo many of your great men, as well Kings as Parliaments, as pag 51, 52.

Then whether you doing the ſame thing, *viz.* Impoſing upon the Conſciences of your Brethren, and Perſecuting them with ſo much Cruelty, to the ruining, as much as lies in you, both their Souls, Bodies, Liberties and Eſtates, be not to be Self-judged with a witneſs? *Secondly*, Doth it not greatly juſtifie the former *Popiſh* Cruelties (and make way for new ones) over *Proteſtants*, as well as contract their Guilt, appearing thus in their Spirit and Practice, as Chriſt told the perſecuting *Jews* in that day, that they thereby filled up the meaſure of their Fathers, &c. and brought the guilt of the former Blood upon themſelves, even from the Blood of Righteous *Abel*, &c?

Thirdly, Is it not wonderful contradiction to abet, ſuccour and relieve the *French Presbyterian* Diſſenters, under

their cruel Perſecutions for their Non-conformity; and yet at the ſame time to exerciſe all that Cruelty, Ruin and Deſtruction to the *Engliſh Prerbyterian* Non-conformiſts, like the *Scribes* and *Phariſees*, who built the Tombs of the Prophets, and at the ſame time killed the Prophets.

And *Fourthly*, Whether you do not hereby raiſe a mighty Cry of Chriſt's poor Lambs (appointed by you to the Slaughter) againſt you to their Lord and Maſter, and who may thereupon ſay to you, as to perſecuting *Saul* of Old, *Why do you Perſecute me, it is hard for you to kick againſt the Pricks?*

But 'tis poſſible you may ſay, *That the Perſecution is not from you, but barely the proſecution of the Laws we tranſgreſs, which if we break, we muſt thank our ſelves, and not complain of you.*

So ſaid *Bonner* of old, to the Martyrs in Q. *Mary's* dayes, and ſo ſaid the *Scribes* and *Phariſees* of Chriſt, *They had a Law, and by their Law he ought to dye.* But you know it is a Maxim in the *Engliſh* Law, 28 *H.* 8. *That if any Law, Uſuage or Cuſtom be contrary to God's Law, they are null and void in themſelves.* And how much ſuch Laws ſo rigorouſly put in force againſt the Diſſenters, are againſt both the Law of God and Nature, you have by your own Pens decided, and do alſo know what the proper Interpreters of the Law have ſaid of them, *viz.* that *Proteſtant Diſſenters* are not intended by them, but the *Popiſh* only, as pag. 47, 48, 49, 50.

And as for the ſevere Penalties inflicted upon *Diſſenters* as Seditious and Riotous for their aſſembling together to worſhip God, as though they thereby infringed the Law, and violated the publick Peace; and for which they have in theſe laſt three Years ſuffered in their Eſtates and Trades, at leaſt two Millions, (as ſuppoſed) contrary to the true Intent and Meaning of thoſe Statutes, if the Maxim of the Law be true, that the Intention makes the legal Treſpaſs, both as to Treaſon, Fellony, Murder and Riot, twenty three Years experience evidencing their quiet and peaceable Behaviour, and that they have been as far from Sedition and Riot, (as the Law defines) as any in the Nation.

Lamberd,

Lamberd our great Engliſh Lawyer, defining a Riot, tells us, *It is where three or more Perſons be diſorderly aſſembled in Armour, with an Intent to commit with Force and Violence an unlawful act; and that great Numbers being aſſembled together make no Riot, till ſuch a Riotous Intent be known*; quoting theſe following Statutes, ſo defining it, 13 *H.* 4. c. 7. 2 *H.* 5. c. 8. 4 *H.* 7. ch. 13. 2 *Ed* 3. c. 3. 2 *R.* 2. c. 6. *Lambards Eirenarcha, pag.* 175. *ch.* 4.

But have you diſowned and witneſſed againſt the Cruelties exerciſed? and done what you could to prevent them? or rather with *Edom* ſtood on the other ſide? *Obeb.* verſ. 11. and help't forward your Brethren's Affliction, and by your Preſſes, Pulpits and Addreſſes, and cruel Courts, furthered it all that lies in you.

5. *Quæry.* If you declare, that it is no ſinful Seperation to ſeperate from thoſe, who ſeperate from the Truth and true Church, but a Duty to God and our ſelves, to free us from Sin and Suffering, as *page*--- Then if you your ſelves have made a ſeperation from the Truth and true Church, you not only reproach your own Seperation from *Rome*, but juſtifie your Brethrens from you as warrantable by your own Principles; *Who art thou that judgeſt another, and doth the ſame things*, &c?

6. *Quæry.* If by your own, as well as Scripture Rules, it is no Sedition nor Contempt to Authority, not to obey the Unlawful Commands of Magiſtrates in the things of God, as *page*——Then whether your diſſenting Brethren are not moſt Injuriouſly dealt with by you, for that great Out-cry gone out againſt them from your Pulpits and Preſſes for Sedition and Rebellion? when it is only in the matter of their God you have to accuſe them, and for their ſaying with the Apoſtles, *It is better to obey God than Men*, there being in truth no more Sedition nor Rebellion to be found either in their *Principles* or *Practice* than your own.

7. *Quæry.* If all this be true, than whether it doth not very much explain that uſual ſaying, *That* Popery *is rather to be choſen than* Presbytry; *and that is better to be a* Papiſt *than a* Presbyter?

Thus

Thus, *Sir*, you have ſomething which the Diſſenters have to ſay for themſelves, hoping it ſhall not be judged either unreaſonable or unſeaſonable, to preſent to you this their juſt Defence, and give you thus the Merits of the Cauſe, not only from your Call ſo to do, (and a Silence thereupon might either beſpeak conſenting Guilt, or prevent a Satisfying Reply to our Conſcientious Scruples,) but alſo the many ſevere Preſſures & Sufferings we lie under from you for our Non conformity, which may plead ſome excuſe for this modeſt Plea; and Looſers, being admitted the liberty of Speech, as Sick men to groan, and the Afflicted to cry: Therefore may we not hope for a fair Admiſſion of our Plaint for preſent, as better uſage for the future, ſince we have not to do with ſavage *Indians*, nor brutiſh *Iriſh Maſſacring-Cut-Throats*, worſe than *Canibals* (to whom all Reaſon, Right and Truth is unacceſſable) but with our own Country-men, Neighbours, Fellow-Citizens, Acquaintance, Relations, Gentlemen, Scholars, with men profeſſing the ſame *Proteſtant Religion* with our ſelves, and with ſo many who have offered Reaſons and Arguments to us, and may therefore hope they will receive it from us, (how elſe can they anſwer our Scruples) and not ſtop our Mouthes with *Goals*, *Pillories* and *Halters* (ſay what they pleaſe to render us and our Principles obnoxious, and refuſe and reject our juſt Defence, it being below common Ingenuity to challenge an Adverſary to the Field, and when he appears cauſe him to be diſ-armed, gagg'd and bound, and then manfully cudgel him, and boaſt of Conqueſt, far be it from us ſo to think) and particularly ſince you your ſelves lie under the ſame Cenſure of of *Schiſm*, *Hereſie* and *Sedition* from the Popiſh party, as we from you, and have given the ſame Arguments to juſtifie your Separation from them, as we from you, ſo that there wants nothing but Demonſtration, Candor and Charity to ſet all honeſt Proteſtants to rights.

But eſpecially living under a Prince, who hath expreſſed ſo much tender Regard, and ſo many Promiſes to tender Conſciences, who live peaceably, and who is of that Sagacity and Prudence to judge whether it will be more for his Intereſt

Intereſt and Profit to root up and deſtroy ſuch an innocent, peaceable and profitable People, and ſuffer their Subſtance to be taken from them (as ſome wicked *Hamons* may ſuggeſt and provoke) or with the *Eaſtern Monarchs* (in like caſe) to let ſuch cruel Harpyes and bloody Incendaries againſt the Innocent Non-conformiſts of the Day, feel his juſt Rebukes, as *Eſth.* 7. 10. 8 11, &c. *Dan.* 3. 29. 6. 24. And as to enrich the Treaſury, whether it is not like to be more effectual and more juſt, to do it with the Popiſh Emoluments yet remaining in the Nation, and to take up where *H.*8. left, and make thorow work of it?

Laſtly, To conclude; be pleaſed in your own words to be exhorted, *That laying aſide all Prejudices, Favour to, or Admiration of Mens Perſons, evil Affection, love of a Party, or carnal Intereſt to byas your Judgment, you would impartially weigh and conſider the Arguments herein propoſed, being diffident of your own Apprehenſion, and indifferent to either part of the Queſtion; and think it no ſhame to change your Mind when better Reaſon is offered you; for the Diſſenters deſire none to be their Proſelites any further than they give good Scripture and Reaſon for it, Reſting very Confident, that if they could prevail with People equally to hear both ſides, and diligently to examine the Merits of the Cauſe, their Churches would every day gain more ground among all wiſe men*; ſo ſaith alſo

Your Friend and Servant,

Philalethes.

FINIS.

Two LETTERS to Dr. Benjamin Calamy,

ONE IN

Engliſh, the other in Latine,

By *Thomas De Laune*, upon his Impriſonment in *Newgate*, for the *Anſwer* given at the ſaid Dr. *Calamy*'s Call, to his Sermon enticuled, *A Diſcourſe about a Scrupulous Conſcience*, in a late Piece called, *A Plea for the Non-conformiſts*, &c.

SIR;

IN your printed Sermon, Intituled, *Scrupulous Conſcience*, you know you gave a fair Invitation to ſuch as differ from you, to examine what each Party (viz. *Conformiſts* and *Non-conformiſts*) ſay for themſelves, with reſpect to the *Rites* and *Ceremonies* which the Guides of the Church impoſe on their Members, and by penal Laws upon their *Proteſtant* fellow Subjects, the *Non-conformiſts*. — Without doubt, your Call to ſuch, pre-ſuppoſed a *Reply*, by which you expected that there may be either an Opportunity given to you and your Brethren, to rectifie what *ſcrupulous Conſciences* miſ-underſtand, or that there may be ſome Relaxation procured, of the ſeverity they undergo, if their diſſent appears to be warranted by that only Rule of

Faith, which Dr. *Stillingfleet*, and other Eminent *Conformists*, call the Bible.

If you did not expect an *Answer*, or thought that none for fear of the *Act of Uniformity*, *&c.* would make any Return to your Call, what can a man of Reason judge, but that it was a florid Declamation, or a triumphant Harangue, a meer Mockery & ensnaring of poor scrupulous Consciences, when they must be so muzled, that they must not exhibit the Causes of their Doubts. *Sir*, you know that 'tis unequal to gag the *Respondent*, when the *Opponent's* Mouth is at liberty, or to manacle the *Assaulted*, when the *Challenger* flourishes a menacing Sword.

Upon that publick Call of yours, I adventured to examine (with the most diligent search I could make) what each of the said Parties say for themselves; and this not out of any Litigious Principle (that *pruritus disputandi*) now too fatally grown Epidemical, but to give such as are concerned, occasion to investigate these disputed matters to the very Foundation, to the clearing up of Truth in a Juncture when it can never be more seasonable. What was digested, was intended to be sent you in a *Manuscript*, with some modest Inferences and Inquiries; but upon Re-collection I judg'd it would more answer your end, viz. *publick Information*, to have such Arguments as are producible by the *Dissenters*, as publick as the Invitation you gave them from *Pulpit* and *Press*, it being equal that the *Answer* should be as spreading as the *Objection*.

I am far from the vanity of pretending to be your Competitor in the Faculties of the Schools; I cannot judge of them any otherwise than as unserviceable to Christian Religion, unless tinctured with that Grace, derivative only from the Sanctifier of all Gifts, which I hope you partake of.

I am one of the meanest of the Flock, yet not below the Regards of the Shepherd of Souls, who is no Respecter of Persons, and whose Example such as call themselves his Ambassa-

dors,

dors, ought to follow. And therefore though ſome, who pin their Faith upon *Canonical* Sleeves, may cenſure me, for oppoſing (or, if I may uſe a *Military Metaphor*, taking up the Gantlet againſt) a man of your Figure; yet I can take up my ſatisfaction in this, that it was not *Pride*, nor a *Popular Itch*, much leſs the love of a Priſon, influenced me to become an Anſwerer of your *ſcrupulous Conſcience*.

I could heartily wiſh (as a mercy to theſe Nations) that all Religious Differences were compoſed by Evangelical Rules, and and that all who own the Name of Chriſt would ſerve him with one Heart, and with one Soul, and not tear each other to pieces, which by conſequence muſt expoſe them as a Prey to ſuch as gape for their Deſtruction.

If the Sanctions of Chriſt in the Old and New-Teſtament ought to regulate the Modes of his Worſhip, and that we are under an indiſpenſible Obligation to obey that *Magna Charta* of Heaven, then let us either quit the Name of *Chriſtians*, or act according to the ſupream Law-giver's, unrepealable Statutes, quite exploding what's undeniably borrowed from the *Pompilian* or *Pontifical Canons*.

Some Sheets have been printed off of what I intended to preſent to you, but the Meſſenger of the Preſs interrupted the procedure, and got me committed to *Newgate*, where I am now confin'd. There is nothing done, nor was intended to be done, but a fair Examination of thoſe things your Sermon invited to, which I had thought (if eſteemed Criminal) ſhould fall rather within the cognizance of Divines, than the men of Law; for me thinks the *Pandects* ſhould not be the Oracles of Religion, and that Temporal Statutes ſhould be ſo civil as to give precedency to the ſacred Records.

'Tis poſſible that Inquirers into Religion will look upon it as a prepoſterous proceeding, and diſagreeable to the Nature of the *Chriſtian Faith* to force doubting Perſons by Penalties to em-

brace

brace it; for that can never make them good Converts, but Hypocrites. May they not say that 'tis a horrid Disparagement to the Self-evidencing Light of the Gospel, if it cannot stop the Mouths of Gain-sayers, any other way than by the rigid Execution of Acts of State? I cannot find that Christ or his Disciples ever *Church-cursed* or *Newgated* scrupulous Consciences to Conformity.

My Confinement is for accepting your Invitation to hear both sides; and I appeal to you, whether it be candid to punish me for obeying a Guide of the Church? I look upon you (in honour) obliged to procure my Sheets (yet unfinished) a publick Passport, and to me my Liberty, else I must conclude it unfair, and that if the irresistible Logick of Goals grows *At-a-mode*, it will make the Reformation, some pretend to, suspected to be very little meritorious of that Name.

Religion is a sacred thing, and has been most horribly abused by such as have superadded their own Inventions, or those Traditional Fopperies received from our deceiv'd and superstitious Ancestors. I am satisfied you, as well as Dr. *Stillingfleet*, will own (or there's no debating with you) that the Scripture is our *Only Rule of Faith*; if so, pray let your scrupulous Consciences be won to Conformity by that. All men are not of equal capacity to apprehend things doubtful; for if they had been so, there had been no necessity of Preachers: and the methods of Convincing men is as plainly laid down in the Bible, as any thing there, *viz.* by *plain demonstrative Arguments*, *meek* and *winning Perswasions*, not the syllogisms of *Prisons*, *Pillories*, *&c.*

I beseech you in the fear of God, and as you will answer it to our great Lord and Master Jesus Christ, That without respect to any other end than the good of Souls (as the Profession you take obliges you to) that you would treat scrupulous Consciences, as you would be dealt withal your self. If they have no Reason for their Dissent, and will without ground suffer Imprisonments

ſonments with all the ruinous Concomitants of ſo diſmal a Circumſtance, 'tis certain that *Bedlam* is more fit for them, than ſuch places of Confinement, as are appointed for men in their Wits; and by conſequence 'tis pity to be ſo ſevere with ſuch Simpletons. But if you will allow them any *Modicum* of Reaſon, than I appeal to all the *Guides of the Church*, whether it be not more conſonant to the Precepts of our ſoveraign Legiſlator, to confute them by his Rules, rather than by ſuch coercive Methods, which his Majeſty judg'd ineffectual in his *Declaration* of *Indulgence*, *March* 1672.

As Truth ſeeks no Corners nor Suborners, and as real Beauty will not be beholden to the artificial Dawbings of a Pencil, ſo the Chriſtian Religion (where profeſſed in its naked ſimplicity) needs no other Allurement to beget Proſelites than its own lovely and illuſtrious Features, altogether plain, honeſt, and every way amiable, void of all Meretricious Gawdery, or that Majeſtical Pomp which pleaſes only the external Senſe.

I have no Malignity againſt any Perſon whatſoever, much leſs againſt your Church, or any of its Members; all I deſire is, that *Scrupulous Conſciences*, who trouble not the Peace of the Nation, ſhould be dealt withal (at leaſt) as *weak Brethren*, according to *Rom.* 14. 1. and not ruin'd by Penalties for not ſwallowing what's impoſed under the Notion of *Decency* and *Order*, tho Eccentrick to the *Scheme* we have of it in our **only Rule of Faith.** *Sir*, I intreat you to excuſe this Trouble from a Stranger, who would fain be convinc'd by ſomething more like Divinity then *Newgate*, where any Meſſage from you ſhall be wellcome to

Your Humble Servant,

From the Preſs-Yard, Newgate, *the 8th of December*, 1683.

Thomas De Laune.

January

January Die Nono, 1683.

Reverende Vir;

Quod semel atq; iterum Concionatus eras, Typisq; mandaveras de Dubitanti Conscientia, quotquot Diversæ sint sententiæ circa quosdam Ritus ac Ceremonias, ad utriusq; partis Rationes Examinandas, satis publice vocitaverat.

Tacentibus alijs, in illa re, tibi parebam; non litigandi Causa (impar enim est Congressus inter te, tantum virum & me tantillum) sed ut hujus modi Litem adimendi, sicuti præceperas, adnibeatur occasio.

Si propter tale (duntaxat) obsequium, me panas daturum, nescio quot quibusve modis, decretum fuerit; Nunquid nova vincendi ratio, sacris paginis inaudita, apud quosdam Antesignanos exoritur?

Quid de his rebus sentiendum esse videatur, ex sacro Codice ac probatis Scriptoribus disquirere proposui, (te Cunctos vacillantes tam acriter invitante) ex illo Lumine semitarum, ex illa Lucerna (Psal. 119. 105) *Rationes aliquot hauseram adversus varios ac Multiplices Errores, qui in Ecclesiam Irrepserunt.*

Eâ soli de causâ usq; ad Carcerem, ubi nihil amabile est, adactus sum. Utrum Istiusmodi Argumenta valuerint ad vestræ Concionis ὑπόθεσιν, *probandas sub Judice Supremo lis sit. Anve tali modo ullus ex dubitantibus in spirituale Cogi potuerit, Ovile, Judex esto.*

Nihil adversus Regiam Majestatem, nihil de Regimine Civili, nihil contra Monarchiæ pacem asseritur. De Rituum ac Ceremoniarum

arum origine, deq; rebus quæ ſpecie veritatis, Etiamſi parum rectè, in dubitantes Objiciuntur, ſola diſſertatio eſt.

Quid de me Curia decreverit neſcio. Fiat ſummi Patris Voluntas, Univerſis qui ſalutis humanæ largitorem ſecundum verbum ejus Colunt Pacem internam ac externam in hoc, æternamq; in futuro ſeculo Precatur

Thomas De Laune.

Ut Reſponſum aliquod, quod Theologum decet per dilectiſſimam meam Conjugem, uti promiſiſti remittas, obſecro.

These two Letters were deliver'd to the *Dr.* and the Anſwer I receiv'd to the firſt, was in effect, *That if I had been impriſoned upon the account of anſwering his Book, he would do me any Kindneſs that became him:* To the ſecond he ſaid (which hearing no effect of the former I ſent him) *That he lookt upon himſelf unconcern'd*, or to that purpoſe, as not being mention'd in the Sheets he ſaw with the Recorder. To ſatisfie which Doubt, I ſent a printed Sheet, the very firſt of it, that makes it undiſputable, *viz.* that what I am charg'd with is an *Anſwer* to his *Call.* This is publiſhed (not out of any diſreſpect to that Gentleman, but) to invite him to give a fair Hearing to my Plea, and ſo to remove thoſe Obſtacles that lie in the way of *ſcrupulous Conſciences*, in order to a happy Union. I wiſh from my Heart that the Controverſie might conclude in that bleſſed effect.

The following Letter I ſent to the Recorder, Sir *Thomas Jenner*, which I publiſh for no other end, than that it may be a means to ſtir up the Minds of ſome judicious Guides of the Church of *England*, to urge *mild Arguments* to *doubting Perſons*; for as I am not, nor never was, nor intended to be concern'd in any Action to the Diſturbance of the publick Peace, ſo I have been, and ever ſhall be, in my mean Station, a hearty Well-wiſher to the Proſperity of theſe Nations under *His Majeſty's Government.*

To

To Sir *Thomas Jenner*, Knight, Recorder of *London*.

SIR;

YOu know I was committed Priſoner firſt to the *Compter* at *Woodſtreet*, then to *Newgate* by your Warrant. In my Mittimus its ſaid, *That I refuſed to give Bail*, which is a Miſtake; for being asked by you, *Whether I would give Bail then?* I ſaid, I could not, it being ſo late at night, when I had no opportunity to ſend to ſuch as would bail me. And being ask't, *Whether I would give Bail the next Morning?* I ſaid, I knew not whether I could or not, becauſe I was not certain whether ſuch to whom I might have made Application would do it, or not. This was no Sullenneſs nor Obſtinacy in me, but what my real Apprehenſions then were. Some Friends of mine (free-men of this City) went afterwards to be my Bail, but they were told, you were not at home. They made thereupon an Application to Sir *William Turner*, who referr'd them to you.

It is ſaid in the Warrant, *That I confeſſed I was the Author of a Libel, entituled*, A Plea for the Non-conformiſts, *wherein are contain'd things dangerous to the Government*, which thus much, and no further is true: I confeſſed before you, that I deliver'd a *Manuſcript* of my own writing to one *John How*, with that Title, in order to be printed, and that if the *Print* agreed with the *Manuſcript*, I would own it—otherwiſe I could not, becauſe the miſ-placing of a Stop, the miſ-printing of a Letter or Syllable, or ſome other Errata's of the Preſs, would alter the Senſe, even to Contradiction of what was intended to be diſcuſſed; which was not as my Indictment words it (in a form of aggravating Terms) but in order to a plain diſquiſition of ſuch things as Dr. *Calamy* from Pulpit and Preſs, invited Diſſenters to inquire into, as you may ſee in his Book, called, *A Diſcourſe of a ſcrupulous Conſcience*. There is nothing of matters relating to the civil State in what I am charg'd with; for I am not concern'd with that: But if the *Guides of the Church* (as Dr. *Calamy* calls the benefic'd men of the *Church of England*) will make publick *Challenges*, they ſhould receive *Objections*, without puniſhing the *Objectors*, whoſe (ſuppoſed) Crime is only for obeying them; and that, you know, *Sir*, is diſagreeable to Juſtice.

If any thing I have done falls within the Laſh of *Engliſh Laws*, *fiat Juſtitia*. But I am ſatisfy'd I have done nothing in this point unbecoming an *honeſt Subject*, a *Scholar*, a *Gentleman*, and which is worth all, a *Chriſtian*. I commit the whole matter, with reſpect to this Diſpute, to that ſupream Legiſlator, who is without exception juſt, and who will judge all that are ſubordinate to him. Which is all from, Sir, *Your Servant*,

Thomas De Laune.

FINIS.